

Liberty Number

B'nai B'rith Magazine

Volume XL, No. 5

FEBRUARY, 1926



Jews in Congress

By Leo Sack

The Immigration Situation at the Nation's Capital

By M. D. Rosenberg

A Purim Story

By Elma Ehrlich Levinger

My Youth

By Boris D. Bogen



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bringing about that greater harmony which does not distinguish between race or religion. Our advertisers help bring about this greater harmony by advertising in the magazine. They deserve and we feel certain they will receive your support.

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Our Contributors

¶ Elma Ehrlich Levinger, well known as a writer of Jewish stories and plays for both adults and children, was born and reared in Chicago, Illinois. She specialized in English at the University of Chicago and Radcliffe College (under the direction of Professor Baker, now of Yale), taught school and Sabbath school, wrote for the Jewish press, coached plays for the Junior Drama League.

¶ Leo R. Sack is the Washington correspondent of the Scripps-Howard Newspapers of Ohio and ranks high in the corps of capital news writers. He has represented the Scripps-Howard Newspapers for a number of years and his writings are well known to the hundreds of thousands of readers served by these newspapers.

¶ He is active in Jewish affairs in the national capital. Mr. Sack saw service in the Aviation Corps of the army in France.

¶ Dr. Israel Auerbach, secretary of the Academy of Jewish Science in Berlin is a special European correspondent for the B'NAI B'RITH MAGAZINE. He is the author of articles on significant movements and interesting personalities in Europe. His writings have attracted much attention because of the evidence of author's broad knowledge and deep insight. In Germany he enjoys high rank among scholars and his writings always breathe a characteristic Jewish consciousness.

¶ Mr. Maurice D. Rosenberg, the Washington representative of the I. O. B. B., was born in Washington, D. C., and has always lived there. He has always been closely identified with many Jewish activities and at the forefront of matters looking to the welfare of his co-religionists. He is a distinguished lawyer and has been a worthy successor to the late Simon Wolf who served B'nai B'rith in the same capacity for many years.

March—in Advance

¶ Next month's issue of this magazine will feature Jewish student life in American universities, including the activities of the B'nai B'rith Hillel Foundation, the Menorah Society and the fraternities.

¶ A story by Professor Moses Jung presents a mystical interpretation of "How the Rothschilds Got Rich." Professor Jung calls it "A Haggadic Rendering of Their History." The story ends with these words: "And the Rabbi's blessing bore fruit and Amshel Rothschild became a rich man and his fame spread from one end of the earth to the other."

¶ For this number Sarah Goldberg has written "The History of Yiddish Literature During the Haskalah Period." "It was a resentful and unwilling Haskalah which gave birth to Yiddish literature," she writes. "The proud, polished, and cultured mother looked with disdain upon her puny and gawky offspring. . . . However, the Haskalah soon found that in order to live and achieve its purpose, it not only had to adopt this despised language but even had to create a literature in it.

¶ Another fragment of Dr. Boris D. Bogen's life will be printed under the title "The Exodus of the Jews from Moscow." The "Exodus" occurred when the Jews of Moscow were banished to the Pale.

"Tragedy gripped every house," Dr. Bogen writes. "The Jews gathered in frightened groups in the streets and vestibules, scattering before the approach of a uniform. The stream of departing households seemed like part of a nightmare."

¶ Rabbi Max Heller will present a discussion on a very interesting and timely subject—"Jewish Adjectivitis." "Instinctively," says he, "we feel that the word 'Jew' has somehow been degraded by climbing down from noun pedestal to adjective footstool."

Jewish Calendar 5686

1925

Rosh Hashonah.....	Sat., Sept. 19
	Sun., Sept. 20
Yom Kippur.....	Mon., Sept. 28
Succoth	Sat., Oct. 3
	Sun., Oct. 4
Shemini Atzereth.....	Sat., Oct. 10
Simchath Torah.....	Sun., Oct. 11
*Rosh Chodesh Chesvan.....	Mon., Oct. 19
*Rosh Chodesh Kislev.....	Wed., Nov. 18
First Day Chanukah.....	Sat., Dec. 12
*Rosh Chodesh Tebeth.....	Fri., Dec. 18
Fast of Tebeth.....	Sun., Dec. 27

1926

Rosh Chodesh Shebat.....	Sat., Jan. 16
*Rosh Chodesh Adar.....	Mon., Feb. 15
Fast of Esther.....	Sat., Feb. 27
Purim	Sun., Feb. 28
Rosh Chodesh Nissan.....	Tues., Mar. 16
First Day Pessach.....	Tues., Mar. 30
Seventh Day Pessach.....	Mon., Apr. 5
*Rosh Chodesh Iyar.....	Thurs., Apr. 15
Lag b'Omer.....	Sun., May 2
Rosh Chodesh Sivan.....	Fri., May 14
Shabuoth	Wed., May 19
	Thurs., May 20
*Rosh Chodesh Tammuz.....	Sun., June 13
Fast of Tammuz.....	Tues., June 29
Rosh Chodesh Ab.....	Mon., July 12
Fast of Ab.....	Tues., July 20
*Rosh Chodesh Allul.....	Wed., Aug. 11

NOTE: Holidays begin in the evening preceding the dates designated.

*Rosh Chodesh also observed the previous day.

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THE B'NAI B'RITH MAGAZINE

The National Jewish Monthly

VOLUME XL

FEBRUARY, 1926

NUMBER 5

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Articles bearing the names or initials of the writers thereof do not necessarily express the views of the editors of the B'nai B'rith Magazine on the subjects treated therein.

IN THIS natal month of Washington and Lincoln we dedicate this issue to liberty.

We would make the voices of the founding father and of the liberator audible in the counsels at the capitol today when liberty and the ancient spirit of American benevolence struggle against a dark reaction.

It was Washington who said: "It will be worthy of a free, enlightened and, at no distant period, a great nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence."

Certainly he could not regard with approval the czaristic system of espionage that is contemplated in the alien registration bill. By the terms of this bill the immigrant is made a hounded criminal who must register with the Federal authorities and be fingerprinted and photographed, who must report himself to the authorities when he moves from one district to another and whose arrival at a hotel must be reported to the government's officials by the management.

So it is proposed in Washington's America to adopt and make the law of the land an infamous practice of the czar's Russia.

It was the gentle Lincoln who immortalized "charity for all and malice toward none."

Certainly he would make common cause with those in Congress who seek to put an end to the cruelties of the immigration laws by which families are separated and kept apart. His broad charity would not stand aloof from those measures, now pending in Washington, to exempt from quota restrictions the husbands, wives and children of immigrants who have declared their intention to become American citizens.

Lincoln would discover his spirit to be foreign to those who seek to thwart this simple decency.

It behooves Americans to make themselves heard to their congressmen against the un-American alien registration bill which would make an enemy of the stranger in the land and plant an alien growth in the free soil of America.

The provisions of the bill are an affront to the spirit of American institutions and would defeat Americanization by making enemies of those to whom we should extend a friendly hand.

Americans who cherish the traditional American benevolence will also make themselves heard in behalf of measure to exempt the immediate families of declarants for American citizenship from quota restrictions. At present there are several such measures before the Congress. It will be sufficient for citizens who wish to make their desires known to their congressmen to express them in general terms.

BETWEEN congressmen fostering the several bills for immigration relief there are differences of opinion as to details. This is a cause of high justice and should not be endangered by differences of opinion among its friends.

The congressmen must co-operate for the drafting of one bill that shall avoid encumbering demands that will serve only to create needless opposition and eventually to kill the bill.

The chief aim of all men of good will is to bring about the reunion of husbands, wives and children who are at present separated by quota restrictions.

PURIM. If Haman were living today he would not be the blood-thirsty anti-Semite that he was in his time. Since our civilization regards the murdering of Jews as nasty business, Haman would go about to destroy them by methods more refined.

Since he was in his time a most enterprising fellow, we may guess that he would be today an energetic man of business. We may conceive him to be the President of the Shushan Door-knob Corporation, manufacturing more door-knobs than any similar concern in the land.

His door-knobs come to be known as the best to be had for the money, and no home is complete without the Shushan door-knob. The popularity of Haman's door-knobs causes the people to fall into a state of mind in which they ascribe to Haman some of the virtues of his door-knob.

The quantity of his output stamps him with greatness; the efficiency of his door-knobs makes him known as the most able man in the land. Indeed, Haman himself comes to think that he is a great man.

HAMAN becomes tremendously rich and thinks of ways to use his wealth for purposes befitting his greatness. It is the practice of the rich men of Shushan to employ their wealth for good public causes; some endow great educational institutions; others give with great generosity to medical services; still others bestow their millions upon religious movements and others to works of peace and good will.

But Haman considers a new use for his wealth. It is whispered to him that the Jews are banded together to seize control not only of Shushan but of all the neighboring states as well. Then and there he determines to crush the Jews by spreading hate against them among the people, for he tells himself, that the people, having great faith in his door-knobs, will believe what he tells them about the Jews.

FAR and wide he published the stories he has heard about the Jews, pouring out his great wealth to that end. When the stories are near exhaustion, he engages men to tell him new stories about the Jews, so that there seems no ends of stories pleasing to his ears.

But though the people of Shushan buy his door-knobs in large numbers, they have little use for the hate that he attempts to sell to them. They go about their business to make Shushan a better place to live in. Nor are the Jews discouraged by Haman's attempts against their well-being, but continue to serve for the honor and glory of Shushan, giving the best of their talents and their enterprise to the good of the land.

FOR all his efforts he is given a laugh. Such is the fate of Haman today. To be laughed at is as fatal to enterprises of hate as to be laughed.

IN A CERTAIN judicial district, an effort is being made to bring about the appointment of a Jew as Federal judge on the ground that many Jews live within the district.

This is no reason for the appointment of a Jew. We are not in this country as racial or religious minorities, but as citizens, sharing rights and responsibilities

equally with all our fellow-citizens, and need no special representation.

IN THIS month that presented to the world two great Americans, it is timely to call attention to one of the Jews who fought with Washington and became the sixth governor of the State of Georgia—David Emanuel.

Governor Emanuel ruled in 1801 more than a hundred years before the Invisible Empire from its Georgian capital decreed that none but Anglo-Saxon Protestants were worthy.

David Emanuel who was born in Pennsylvania in 1744 was one of the Revolutionary heroes of Georgia, and became renowned as a scout for the Revolutionary forces. Famed in the story of Georgia is the miraculous escape of Emanuel from the hands of the enemy who had condemned him to death.

He died in the year 1808.

THE newspapers were in great excitement. A daughter of the "400," they said, in effect, had stepped down from her social heights and married a Jew, an immigrant from Russia, who had become a famous composer of popular songs. Such a thing never had been heard of before!

But our interpretation of the event is this:

There was a Jewish boy who came from Russia with his parents, and lived in the East Side of New York and sold newspapers, and later was a singing waiter in a concert hall. In him was the spirit of ancestral chazanin, and in the American environment they made themselves heard in a new form of music. The immigrant lad became rich and famous, for all the world came to dance to his music.

There was a certain multi-millionaire in the land who had inherited his wealth and so belonged to the "old families" and had a place among the "400." Though a man of great riches, he was not as widely known among the people as the immigrant to whose music the world danced, for multi-millionaires were many, but renowned song-writers few.

Thirty years after the immigrant had landed in America a strange thing came to pass: The immigrant was seen to lift the multi-millionaire's daughter to his eminence of fame and great achievement, and confer distinction upon her as the wife of Irving Berlin.

"I never weep because the human comedy keeps me in endless laughter," said the Frenchman.

A JEWISH Telegraphic Agency dispatch from the Far Eastern Republic reads: "Prohibition of the Yiddish language by Chinese authorities in the Far Eastern Republic of Harbin caused the protest of the Jewish population during the Feast of Lights celebrations . . . Last week when Chanukah celebrations were arranged, the Chinese authorities insisted that Yiddish should not be permitted at theater performances, concerts and public meetings, with the exception of synagog services. The rabbis were compelled to deliver their sermons in Russian."

Western Civilization may well extend the hand of fellowship to these Chinese officials, exclaiming: "Brethren! You are learning my manners!"

TWO wolves met in the wilderness. The First Wolf: "I can find nothing to eat."

The Second Wolf: "All I can find is bones."

The First Wolf: "And I always come back to the same bones."

The Second Wolf: "We can not fatten by gnawing forever on the same bones."

This fable reminds us of the "Voelkische Courier" of Berlin, the leading anti-Semitic daily in Germany, which has just perished because of financial difficulties.

A cause, or organization, or newspaper can not gnaw forever and live on the bare bones of a hate. So the anti-Semitic newspaper perishes; so Ku Kluxism is dying; so will anti-Semitism also come to its end as an organized force. They are bodies of death feeding on carrion.

THE sectarians continue their efforts to make their religion the law of states.

In Ohio the defeated Ku Kluxers and associates have begun another campaign for the Bible in the public schools.

In the state of Washington the lower house of the state legislature has voted to submit to a vote of the people a bill to put the Bible in the schools.

An eminent ex-Ku Kluxer announces he has entered upon a new field of regulation. Henceforth he will devote his talents for organization to a campaign to drive evolution out of the schools of the land.

"What strange company thou dost keep," said an angel to the Bible upon noting the motley crew that of old, as in these times, attached themselves to the Good Book and perpetrated wrongs in its name.

"Ah," the Bible answered, "they call themselves my friends. I am a staff but they use me for a rod to strike down other men."

THE leading Jew-baiting aristocrats of Hungary have been revealed to be a gang of counterfeiters.

"Why," asked a Jewish youth of his teacher, "do the Jews survive when all the generations of their oppressors have perished? By what virtue do we live?"

And the teacher answered: "The Jew should not pride himself on superior virtue. Our virtues are no more than a man should have, and, indeed, my son we are not all chadokim. Perhaps we have survived our enemies rather on account of their corruption than by reason of our own virtues. They have come to nought by reason of their vices; their oppressions of the Jews were but evidence of inward decay."

The decaying aristocracy of Hungary is seen at its end to descend to the lowest criminality.

THE news that we receive from the lodges is a picture of Jewish life in America. In the news reports printed elsewhere in this magazine B'nai B'rith is seen to be the organized consciousness of Jewry, functioning not merely on high holidays, but as an expression of every-day Jewish life.

Twice a month it summons the Jews of the community to assemble about the seven-fold symbol of the Menorah for a renewal of the pride that says, "I am a Jew."

The news of B'nai B'rith in the various communities is a reflection of the conscious life of the Jews of America.

AN ELECTION in Palestine! It had to do with the selection of members for the Jewish National Assembly. Sixty-five thousand persons were eligible to vote but only 33,000 voted. No fault can be found with this inasmuch as older democracies fail woefully in their exercise of the suffrage. Returns came in slowly but this is a failing also in communities far better organized.

There were no less than 16 parties in the contest. Their titles offer an insight into Jewish public opinion in the new Palestine. There were the laborites who were divided into two groups; the centrum bloc; the Sephardic Jewish group; the Zionist Revisionists; the women's group; the democrats; the agriculturist group; the Mizrahi; the Orthodox group; the Communists; the Valley of Jezreel groups; Polish Immigrant group; the artisans' group; the young Mizrahi and a group calling itself Achduth Ha'bonim.

VERILY a mighty cedar hath fallen!

In the death of Dr. Kaufmann Kohler a prophet in Israel has passed from earth. To the very end of his full fourscore years he was active in the pursuit of labors that brought him distinction and which will redound to the everlasting credit of the Jewish people. At a time of life when most men seek retirement, he entered a larger field of duty. Himself a powerful pulpiteer, he engaged in the undertaking of making a generation of pulpитеers—pulpитеers in the best and fullest meaning of the word. For nineteen years and until he approached his eightieth birthday, he was President of the Hebrew Union College at Cincinnati. He was its President Emeritus at the time of his death. Besides, he was a prolific writer, and has left behind, treasures of thought that will give him a place among the immortals. His disciples include nearly one-half in number of the graduates of the Hebrew Union College.

For nigh a quarter of a century prior to his assumption of the Presidency of the Hebrew Union College, he was Rabbi of Temple Beth El of New York, following the incumbency of Rabbi David Einhorn, his illustrious father-in-law. Beth El made Dr. Kohler its Rabbi emeritus when he accepted a call from the Hebrew Union College to become its President. Quite appropriately, therefore, the funeral services occurred within the sanctuary which for years reverberated his powerful words. The eloquent tongue was mute within the narrow confines of a casket, but the spirit of the master survives and goes marching on. The coffin was carried to a place at the foot of the altar on which he had served, upon the shoulders of men who had felt the divine influence of the sleeping master. No strange hand was permitted to touch the inanimate form of the great scholar and teacher.

All who had part in the final services, save Rabbi Schulman, are graduates of the Hebrew Union College. Its President pronounced the benediction, and the Chairman of its Board of Governors, who is also the President of the B'nai B'rith, was among the honorary pallbearers.

Zecher Tsadik Livrachah!

A Cross-Section of Jewish Life

Religion and Education



IT was General Moltke, the famous leader of the victorious German Army in 1870, who coined the phrase "Getrennt marschieren, vereint schlagen" i. e. the way to victory can best be secured by the converging efforts of several independent agencies.

The recent conference of eleven national organizations interested in social and educational work among Jewish University Students does not seem to agree with this dictum. For after some discussion as to the best way of co-ordinating their activities they decided on principle to form an agency which should represent the leaders of the orthodox, conservative and reform forces in American Jewry and proceeded forthwith with the preparation for a national program.

* * *

The B'nai Brith Hillel Foundations have shown the way for constructive work along these lines. In addition to offering an educational program, which includes University Credit Courses on Jewish Culture at the Illinois Foundation, they form social centres and also supply the religious requirements of both the orthodox and the reform students.

The policy of B'nai Brith has always been guided by utmost consideration for the religious convictions of its members.

Victory in the field of Jewish endeavor can apparently best be won by the method of "vereint marschieren, vereint schlagen" i. e. marching together, winning together.

* * *

Rabbi Grossman was the accused head of a 'band of ten MELAMDIM' (Jewish teachers) who defied the Soviet Government by instructing Jewish children under 18 in RELIGION. They were sentenced by the Court in Kiev to periods varying from six months to one year imprisonment.

What makes the report particularly disturbing is the fact that the Jewish section of the Communist party acted as prosecutor.

The Jewish Sabbath Alliance of America is successfully organizing its inter-denominational Committee for the promotion of the five day industrial week. A number of leading educators, manufacturers and congressmen have joined the movement.

* * *

The library of the Jewish Theological Seminary in New York acquired recently, records bearing on the inquisition of the Jews in Portugal, Spain and Sicily and a number of hitherto unpublished poems of Salomon Ibn Gabirol, the famous Jewish poet of medieval Spain.

One of the books, printed in 1492, is said to have been used by the Maranos, the Jews who during the Inquisition publicly professed Christianity but privately practised Judaism.

Social Welfare



Jews are not eager for war, but there is one battlefield where they are ever carrying on a relentless warfare. The enemies' ranks are made up of the common scourges of mankind.

We of the B'nai Brith pride ourselves, and rightly so, on the work done by the Denver Hospital and Research Laboratory in the fight against the white plague.

At the international Congress to fight the spread of malaria, which was recently held in Rome, under the chairmanship of Professor Vittorio Ascoli of the University of Rome, Palestine was represented by Dr. Kligler, head of the Malaria Department of the Palestine government and Professor at the Hebrew University of Jerusalem. Dr. Kligler reported that, thanks to the assistance given by the "Hadassah" malaria cases in Palestine had decreased from a total of 6% in 1921 to 1% in 1924. He expressed the hope that within a short time Palestine would be entirely free from the disease.

World Jewry is proud of Professors Ascoli and Kligler.

Establishment of a Daniel Guggenheim Fund for the Promotion of Aeronautics, with \$2,500,000 at its disposal, was announced in a letter to Secretary of Commerce Herbert Hoover from Mr. Guggenheim. The money is to go for civil aviation exclusively, under the supervision of trustees, who shall be "men of eminence and competence."

Mr. Guggenheim, who manifested his keen interest in the development of aviation last June by founding a school of aeronautics at New York University with a gift of \$500,000, notified Mr. Hoover that incorporation papers covering his new gift will be filed with the Secretary of State in Albany.

Aviation, Mr. Guggenheim said, is going through a period of experimentation, preparing to emerge from infancy. He therefore announced that his fund is not expected to operate permanently, but is intended to bridge over a possible ten-year gap until aviation can go ahead "on its own."

Philanthropy



The goal of \$3,500,000 in the Building Fund Campaign of the Federation of Jewish Charities in Philadelphia, Pa., was surpassed in three ways.

Commenting on the campaign, Mr. Jacob Billikopf, Executive Director of the Federation of Jewish Charities, characterized the response as nothing short of remarkable.

* * *

The United Jewish Campaign has received from its correspondent, Miss Irene May the following information conveyed in a cable dispatch:

"Eighty per cent of the Jews in Kovno are unable to pay taxes. Commerce and trade the chief sources of Jewish livelihood are practically extinct.

"Thousands of children are unable to go to school because they are exhausted by lack of food.

"Tuberculosis, trachoma and undernourishment are claiming additional victims by the hundreds every day.

"In Bialystok I saw people freezing in rooms without one stick of furniture. They had sold everything to get bread and coal and now they have neither.

"The children are hungry and without clothing. Thirty-three hundred families are without a morsel of food in Suwalki, Filipowo, Seyney and Jezloro because of the failure of the lumber industry."

Seven years after the war!

* * *

The right wing of American Jewish Orthodoxy, the Agudath Israel, has inaugurated a separate Palestine fund to be known as the "Keren Hayishuv" in opposition to the Keren Hayesod, headed by Dr. Stephen S. Wise. The purpose of Keren Hayishuv is declared to be the upbuilding of Palestine in the spirit of the Bible and Jewish tradition.

* * *

Hunger in Poland. Hunger in Besarabia. A hungry mob storms the offices of the Jewish Community Organization clamoring for food.

Their hunger can not wait on drives. And so the American Jewish Joint Distribution Committee has determined to borrow immediately one million dollars from New York banks to feed them.

The hunger today is as bitter as that of the war-time and the giving to the United Jewish Campaign must be as generous as the giving in the war-time. From the United Jewish Campaign fund the million dollars will be repaid.

* * *

1. Julius Rosenwald gave \$250,000 to the United Jewish \$4,000,000 drive in Chicago.

2. Mrs. Rosenwald gave \$25,000.

3. Now Julius Rosenwald announces he will give, in addition, the last \$50,000 of the half-million still to be raised.

* * *

Credit to good will:

Trinity Episcopal Church of Albany, N. Y., has voted a gift of \$100 to the United Palestine Appeal.

Foreign News



HERMANN GREULICH, President of the Swiss Social Democratic Party, died a few weeks ago in Zurich. Throughout his career he had been a warm friend of the Jews. When in December, 1918 his party organized a

protest meeting against the pogroms in Poland, Greulich delivered a powerful presidential address in which he attacked the narrow nationalistic policy of the newly established European States. His activity on behalf of the Jews in Switzerland found its culmination in his plea to give the Jewish Communities the right to live their own life culturally and religiously.

* * *

The Spanish Senate through its President, and the King of Spain through his Ambassadors, have repeatedly invited the Jews to return to sunny Andalusia. It was admitted that an unrepealed statute prevented the Jews from becoming citizens of Spain, but, according to authoritative opinion, "it was not worth while to repeal a law which had naturally fallen into disuse."

However the present Dictator of Spain, General Primo de Rivera, told a representative of the London "Daily Express" a short time ago that there are no Spanish Jews who are such by reason of being citizens. For a Jew to become a citizen of the country he must first adopt the Catholic faith and the Jews who are living there have foreign passports as subjects of foreign countries.

The attitude of the Jews in Morocco, just across the straits of Gibraltar, now becomes understandable. They have repeatedly turned down Spanish overtures to return. Apparently they know full well the danger of relying on the unrealized hopes of a few friends as long as the government of Spain persists in its attitude.

* * *

The notorious Anti Semite Hetler, whose theory of racial purity of the German people made him commit violent excesses against the Jews, has been confronted with a delicate position. His fiancée, according to the Vienna "Neue Freie Presse" is of recent Jewish origin.

It was the great Goethe who said "A German man may not like the Jew, but his wines, he drinks them gladly."

* * *

A Jewish Telegraphic Agency report from Warsaw states that large numbers of Polish Jews who emigrated to Argentine have returned to Poland in cattle boats. They say it is impossible to make a living in the Argentine and that the Jews who have remained there are starving.

* * *

"I was delighted to observe no signs of prejudice or discrimination in the Irish Free State," said Dr. Joseph H. Hertz, chief rabbi of Great Britain.

The Arts



THE Jewish press reports the dramatization of that tragedy in prose "The King of Schnorrers" by Israel Zangwill. The Scala Theatre, situated in the western "East Side" of London has been rented by the Jewish Drama League which is under the direction of J. Landa, a well known dramatic critic and actor. The League performed Cumberland's "JEW" recently with marked success. It is intended to introduce these dramas to audiences in U. S. A.

* * *

A report in the Jewish press about the discovery of Jewish objects of art in the sands of Arizona has given rise to some wild guesses as to their origin. There is no reason why the appearance of a Menorah, a sword with Hebrew and Latin inscriptions and some crosses should point "to a period between 760-900 C. E. when some Roman Jews crossed the Atlantic, penetrated to Arizona and founded an independent kingdom."

Such art objects can easily be manufactured for the occasion by a craftsman in 1925.

But even if found genuine, a more acceptable hypothesis would be the one that assumes that the objects were brought to America by Spaniards who were in the enviable position of having first option on plundered Jewish property.

* * *

Uriel Birnbaum's work, recently mentioned in the B'NAI B'RITH MAGAZINE in a letter from Germany, has been very favorably commented upon in the American Press. The third son of Dr. Nathan Birnbaum, the famous Jewish philosopher and writer, Uriel, seems to have been endowed by nature with a goodly portion of his father's talent for writing poetry and with a remarkable ability as a creative painter.

His most recent work consists of a delightful story written and illustrated by himself. His "The Kaiser and the Architect" is presented with fifty full page illustrations of remarkable beauty.

He is reported to have died recently in which case a painter of high promise has been taken before his time.

Light in the Darkness of Prejudice

A New Undertaking of the Anti-Defamation League

THE Anti-Defamation League of B'nai B'rith has embarked upon a policy the key-note of which is to be a campaign of education to make the Jew and his ideals understood to the people through authoritative spokesmen.

The long fight against defamation has come to victory. Defaming the Jew no longer is a respectable practice in America. Newspapers, generally, refrain from offensive allusions, and the occasional offense is more often an error of judgment than a studied affront.

The moving picture producers have adopted a policy that frowns upon pictures that defame racial and religious groups. The speaking stage has taken the same enlightened attitude and in recent years it has been singularly free of slurring word and gesture.

For this happy condition credit is due in large part to the Anti-Defamation League which year in and year out has courageously defended the name of the Jew against unjust attack.

The defensive having been so successful on the defensive the League now proposes a speaking campaign whereby the Jew and his history and his service and his ideals and his desire to co-operate with all men of good will are to be made known.

This policy is in accord with the good will program in which the B'nai B'rith has joined hands with the Federal Council of Churches and similar agencies. It is realized that the only antidote for the poison of intolerance is understanding through education.

This determination was reached at a meeting of the governing boards of the Anti-Defamation League at the headquarters of the Constitution Grand Lodge in Cincinnati, January 24.

The new policy was interpreted in an editorial in *The Cincinnati Post* on the following day.

"The Jewish people through their Anti-Defamation League are to undertake a campaign of public education in order to make themselves understood to their fellow-citizens," *The Post* said.

"They will not answer their defamers, but instead will present to their fellow-citizens an explanation of their



Governing Board of the Anti-Defamation League—(Left to right) Moses Strauss, Judge Max Pam, Boris D. Bogen, Sigmund Livingston, Alfred M. Cohen, Dr. David Philipson and Leonard Freiberg

ideals and the story of their great service to mankind.

"This is the way to fight intolerance. Only through understanding can justice be established. Intolerance and prejudice live on ignorance. When men come to understand each other's ideals and purposes, they will ask:

"What real differences are there between us? The principles on which we can unite are more real than the differences that separate us."

Sigmund Livingston of Bloomington, Ill., Judge Hugo Pam of Chicago and Dr. Boris D. Bogen, executive secretary of the Order are the committee to draft a program for the campaign.

Those who were present at the meeting of the governing board of the Anti-Defamation League were: Mr. Livingston, chairman; Boris D. Bogen, secretary; Alfred M. Cohen, president of the Constitution Grand Lodge; Judge Hugo Pam; Dr. David Philipson of Cincinnati; Leonard Freiberg of Cincinnati and Moses Strauss of Cincinnati. Julius Meyer, another Chicago member, was unable to attend.

National Council of Forums

We use the word "tolerance" as if tolerance were a precious gift of favor which our neighbors confer upon us, or we confer upon them.

When our neighbor speaks of his tolerance for us, we regard him as a generous man.

"But," says Dr. S. Parke Cadman, president of the Federal Council of Churches, "were one to say to

his wife, Mary, I tolerate you, what would be likely to happen? Tolerance is a cheap word of political origin. We do not seek tolerance. We seek brotherhood, understanding, co-operation."

"As affairs now stand," said Dr. Cadman, "we too often meet to emphasize our differences and minimize our agreements."

Extending the hand of fellowship to all men and groups of good will, B'nai B'rith sent representatives—Max Kohler and Rabbi Jonah Wise—to the meeting of the National Council of Forums in New York, January 26, 1926.

The meeting, reports Rev. Herring was most encouraging with representation from four Commissions of the Federal Council, E. C. Lindeman, Mrs. Gordon Nome, Max Kohler and Jonah Wise. There were present Everett Dean Martin of Cooper Union, Robt. Erskine Ely of New York Town Hall, Dr. Stephen Wise, and a representation from the Y. W. C. A. and from several Women's Movements as well as the National Open Forum Movement, also Dr. Hauley White of the Presbyterian National Board. They voted to recommend to thirty religious and educational groups in America that they appoint representatives to a National Committee with object defined as the "development of understanding between groups and the increase of intelligence on our social problems."

The next meeting of the committee with semi-official delegates from organizations representing perhaps, 400,000 people will be held on February 17th in the New York Town Hall.

The Immigration Situation at the Nation's Capital

Being an Official Account of Bills, Relating to the Immigrant, Now Pending in Washington

By M. D. Rosenberg, Washington Representative, I. O. B. B.

IMMIGRATION activities continue to offer problems for solution on the part of the Federal authorities. The policy of the administration appears to favor continued restriction of the quota numbers and it is quite likely that the present law operating under the Act of May Twenty-sixth, 1924, will remain unchanged excepting only so far as it may be amended by liberalizing its several provisions which deal with humanitarian principles.

Previous sessions of the Congress of the United States were replete with serious thought and with intensive agitation on the part of the numerous human agencies on the question of restricting the number of aliens permitted to enter this country: all of which culminated in the enactment of the existing law, drastic as it appears to many, though by those in power it was thought that the best interests of the United States would be served by minimizing rather than by a continuance of the quota under the provisions of the previous law.

The principal provisions of the present law, effective since July first, 1924, have been enforced with strictness, yet in many respects this enforcement has reflected human hardship and those in authority seem disposed to encourage relief for future guidance, based upon the many instances which have arisen and wherein family ties have been severed and where good faith on the part of our government seems to demand revision of these inflexible requirements.

All agree that our immigration laws have always provided for the exclusion of aliens mentally, physically, morally or politically unfit. There is no room for undesirables in this country. It should be observed that our faith has always taught a strict adherence to the law of the land and though its rigid character appears objectionable to some of us, it is nevertheless the law of the land and we as loyal Americans, will at all times see to it that the law in whatever form it may speak, will be strictly obeyed: always recognizing allegiance to constituted authority.

Section 4, paragraph (a), of the

present Immigration Act, provides that the term "non-quota" immigrant means: "an immigrant who is the unmarried child under eighteen years of age, or the wife of a citizen of the United States who resides therein at the time of the filing of a petition under Section 9." An examination of



M. D. Rosenberg

the above section discloses that the privilege of entering this country as a non-quota, is denied a child over eighteen years of age or the parents, the husband, the sisters and brothers and also requires that the relative in this country seeking to have those related by blood or marriage to join her or him must be a citizen of the United States.

Some thirty bills have been introduced in the House of Representatives and about seventeen in the Senate of the United States seeking to mitigate the strictness of the present immigration requirements. A complete analysis of these several pieces of legislation could not, for want of space, be given in this article. The bills referred to, which attempt to relieve hardships, to enlarge the classes therein specified and to add additional classes of persons as non-quota immigrants, are the following:

Number	Introduced by	Date
H. R. 5	Mr. Perlman	Dec. 7, 1925
H. R. 38	Mr. Cole	Dec. 7, 1925
H. R. 50	Mr. Hill	Dec. 7, 1925
H. R. 190	Mr. Lindsay	Dec. 7, 1925
H. R. 482	Mr. LaGuardia	Dec. 7, 1925
H. R. 3757	Mr. Dickstein	Dec. 7, 1925
H. R. 3941	Mr. Sabbath	Dec. 7, 1925
H. R. 5004	Mr. Bloom	Dec. 11, 1925
H. R. 5042	Mr. Wood	Dec. 11, 1925
H. R. 5820	Mr. Doyle	Dec. 17, 1925
H. R. 5960	Mr. Dickstein	Dec. 18, 1925
H. R. 6238	Mr. Bacon	Dec. 21, 1925
H. R. 6544	Mr. Dyer	Jan. 4, 1926
H. R. 7089	Mr. Perlman	Jan. 7, 1926
H. R. 7097	Mr. McDuffie	Jan. 7, 1926
S 988	Senator Copeland	Dec. 10, 1925
S 1416	Senator Fletcher	Dec. 14, 1925
S 2011	Senator Lenroot	Jan. 4, 1926
S 2050	Senator Copeland	Jan. 4, 1926
S 2051	Senator Copeland	Jan. 4, 1926
S 2052	Senator Copeland	Jan. 4, 1926
S 2053	Senator Copeland	Jan. 4, 1926

Other bills tending to enlarge the classes eligible as non-quota immigrants may be mentioned as follows:

H. J. Res. 1, introduced by Mr. Perlman, December 7, 1925, providing that aliens whose passports were properly visaed prior to July 1, 1924, if otherwise admissible, be admitted as non-quota immigrants.

H. R. 317, introduced by Mr. O'Connell, December 7, 1925, providing for the admission of female members of recognized religious denominations as teachers, nurses and welfare workers.

Bills providing for the admission of wives of rabbis and ministers of other religious denominations who entered the United States prior to May 26, 1924, and for their children and stepchildren. These bills seek to amend paragraph (d) of Section 4, of the Act, which reads as follows:

"An immigrant who continuously for at least two years immediately preceding the time of his application for admission to the United States has been, and who seeks to enter the United States solely for the purpose of carrying on the vocation of minister of any religious denomination, or professor of a college, academy, seminary, or university; and his wife, and his unmarried children under 18 years of age, if accompanying or following to join him."

Under this heading the following bills are enumerated:

H. R. 3756, introduced by Mr. Dickstein, amending the Immigration Act of 1924, providing that an immigrant who is a certain specified relative of

an alien who entered the United States in pursuit of the vocation of minister of any religious denomination or professor of a college.

S. 2056, introduced by Senator Copeland on January 4, 1926, for the admission of wives of rabbis who entered the United States prior to May 26, 1924.

S. 2057, introduced by Senator Copeland, for the admission of children and step-children of rabbis.

S. 2280, introduced by Senator Copeland, seeking to amend the Act to admit wives and unmarried children of immigrants who entered as ministers of religious denominations.

Bill to Provide for the Registration of Aliens

H. R. 5583, introduced by Mr. Aswell, of Louisiana, on December 15, 1925, is one which has attracted a vast amount of attention by many classes of interested persons. Similar bills have been before Congress at previous sessions but for various reasons have never as yet been sufficiently perfected to be submitted for a vote. The present bill differs in several respects from the former ones, the one outstanding change being that it eliminates the process of taking finger prints for identification purposes. Secretary of Labor Davis has repeatedly expressed himself in favor of such a law. The bill, if adopted as a law, would necessarily effect a large number of our co-religionists, but it would also necessarily effect a still larger number of those of other creeds and, therefore, the efficacy of such a law should have consideration solely from the standpoint of American principles, and the thought of the manner in which it might effect one religious denomination or another should be eliminated entirely. A public hearing will shortly be had by the House Committee on Immigration upon the subject and doubtless the question will be presented from many viewpoints and from as many interested agencies.

Deportation of Aliens

Bills on this subject have been introduced and are of especial interest to those resident aliens already ordered deported as well as those already deported and who have returned to the United States.

H. R. 3748, introduced by Mr. Hayden, December 7, 1925, providing for the punishment of deported aliens who return to the United States.

H. R. 4489, introduced by Mr. McClintic, December 9, 1925, requiring the deportation of certain aliens who do not apply for citizenship and de-

Convention District V

Convention an Exposition of the activities of Jewry in a large section of the South

District Grand Lodge No. 5 will hold its annual convention in Jacksonville, Florida commencing Sunday, February 14, 1926.

District No. 5 includes the following Lodges:

Name	Location
Argo, No. 413.....	Washington, D. C.
Asheville, No. 714.....	Asheville, N. C.
Beth Israel, No. 976.....	Charlottesville, Va.
Carolina, No. 603.....	Greensboro, N. C.
Columbus, No. 77.....	Columbus, Ga.
Cumberland, No. 978.....	Cumberland, Md.
Dan, No. 393.....	Charleston, S. C.
Gate City, No. 144.....	Atlanta, Ga.

Malachi, No. 146.....	Macon, Ga.
Menorah, No. 771.....	Baltimore, Md.
Migdel, No. 318.....	Brunswick, Ga.
Micha, No. 707.....	Albany, Ga.
Newport News, No. 783.....	Newport News, Va.

Norfolk, No. 172.....	Norfolk, Va.
North State, No. 222.....	Wilmington, N. C.
Rimmon, No. 68.....	Richmond, Va.
Savannah, No. 76.....	Savannah, Ga.
Sholom, No. 1024.....	Miami, Fla.

In the report submitted by District No. 5 at the last convention of the Constitution Grand Lodge I. O. B. B. at Atlantic City, Rabbi Edward A. Calisch, a member of the Executive Committee of District Grand Lodge No. 5 stated that Asheville Lodge petitioned for the establishment of a Tuberculosis Sanatorium at Asheville. This will be one of the main items discussed at the forthcoming gathering. The work with the inmates of the Federal Prison at Atlanta, Ga., will also receive consideration.

The Hebrew Orphans Home of Atlanta is one of the institutions initiated and sponsored by District Grand Lodge No. 5. The outstanding feature of this agency is the fact that in addition to the institutional care of children, a large number are placed with private homes, which is the modern tendency in child care work.

Mr. S. J. Stern is President of District Grand Lodge No. 5 and during his administration a concerted effort has been made to increase the membership of the Lodges of the district. The results thus far obtained will be announced at the convention.

The President of the Constitution Grand Lodge I. O. B. B., Honorable Alfred M. Cohen and Boris D. Bogen, Secretary, will be among the speakers of the Convention.

The local arrangements are under the auspices of the Jacksonville, Lodge No. 800 of which Mr. A. B. Weil is President.

Great expectations are cherished by District No. 5 for the growth of Sholom Lodge in Miami, because of the presence in their midst of Brother Adolf Kraus whose inspiration cannot fail to promote the Community spirit.



Orphans' Home, Atlanta, Ga.

I. Friedlaender, No. 877....	Roanoke, Va.
Jacksonville, No. 800.....	Jacksonville, Fla.
Kinston, No. 632.....	Kinston, N. C.
Leopold Zunz, No. 364.....	Goldsboro, N. C.

fining the duties of the Secretary of Labor and the Attorney General in the enforcement of this Act.

H. R. 6523, introduced by Mr. Taylor, Colorado, providing for the punishment of deported aliens who return to the United States.

Conclusion

The office of the Washington representative of the Order is in constant receipt of many requests for attention on immigration matters emanating from the lodges in behalf of interested brethren as well as from the individual brethren themselves: the diversified nature of these cases makes it necessary that each shall receive diligent consideration and appropriate action thereon before the several departments of the Government, and it is to be hoped that the information imparted in this article may serve a useful purpose in that behalf.

A Purim Story

In Which the Work of the B'nai B'rith Hillel Foundation for the First Time Is Made to Play a Part in Fiction

By Elma Ehrlich Levinger



"He wrote a plainer hand when he was in the sixth grade"

"FOR all you care," Papa Holzberg spoke bitterly, looking up from the scrawled sheets before him, "your son can come from college and bring twenty shickas along to marry him, even if he's only in his second year. And you'd go right on with your card parties and wouldn't worry."

"I'm worrying more as you do, maybe," retorted his wife; "but that ain't going to give Morrie his brains back, if he's lost them already on some girl at his college. Last year," she reminded him, "when that fresh Abrams kid was joking him all the time with girls he run around with, you told me 'boys are boys' and said I shouldn't keep at him all the time. So now you should do the worrying."

"For letters like this I hire a clerk with my good money to help me in the store and send Morrie off to his college," fumed Mr. Holzberg. "Honest to God, I can't make out three out of four words he writes, and the first time he sends me a letter in four weeks too. He'd oser write yet if he didn't need money."

"But what does he say about this 'Helen'?"

"Let me see," and Papa Holzberg fumbled with the pages. "Yeh, here it

is. First he writes me to write him a check like I was made of money; then he's got the chutzpah . . ." and he translated painfully from an English which might have been Yiddish or Sanskrit, so marred it was with blots, erasures and flourishes: "Tell ma not to worry about me 'cause I don't write often. I'm all right and I always change my socks on wet days when I think of it. And I'm getting enough to eat; they opened a new barbecue stand right around the corner from where I room. So don't waste your money on telegrams any more when I don't write on time, 'cause this quarter I'm so busy with Helen all the time I don't know whether I'm coming or going."

"He wrote a plainer hand when he was in sixth grade in school," growled Mr. Holzberg, glad of a fresh grievance. "A fine son you got, Mrs. H., when I spend my few dollars to send him to college and he says himself he's busy all the time with his Helen!"

"Maybe," seeking for one ray of hope in the darkness, "maybe this Helen's a nice Jewish girl."

"No such luck," mournfully. "You don't need me to tell you, do you, how he ran with every goya he met while he was in high school!"

"There aren't any Jewish girls in Mortonville now except the Kadowsky girls and they're too old for him," in quick defense of her absent lamb.

"And, maybe, I should import a Jewish girl to be my daughter-in-law yet," with elaborate sarcasm. "Say, who was that girl the Abrams fellow was teasing him about? Was her name Helen?"

"Helen, or Hilda," his wife returned helpfully, "or maybe Harriet. No, I think it began with a M——"

"It looks mighty suspicious to me that the Abrams boy never mentioned her when the two of 'em were home for the Christmas vacation," interrupted Holzberg. "Well," folding the letter, and assuming the expression Napoleon must have worn as he ordered his valet to pack the bags for Waterloo, "I ain't going to sit here with my hands folded even if you keep saying it's all right and go on like you wanted a shicksa named Helen or Hilda or something like it for a daughter-in-law. I'm going down to his college next week and surprise him, and if he's not going to listen to reason, I'll make him come right home with me where he belongs. I'll show him who his old man is, like that fresh Abrams kid is always saying, and his papa ought to potch him for it, too."

A week later, with grim determination in his heart, Papa Holzberg left Mortonville for the college town where his only son, Morrie, according to the registrar's office, employed his time as a student in the College of Commerce and Journalism. To his fellow travelers he seemed nothing but an undersized, middle-aged little man, slightly stooped, more than slightly bald, a fussy, little man with an accent, not objectionable on the whole, but slightly comic. Yet this small-town merchant who sat huddled in one corner of the smoking car, chewing his cigar and staring with unseeing eyes at the gray February landscape was somewhat akin in spirit to another Jewish father, a kindly father, who had tried to do his best, and at the end sat in the chamber over the gate, crying in his bereavement: "O Absalom, my son, my son!" And so, because Mamma was not there to see his weakness (she had broken down entirely that morning when he kissed her good bye), he wiped his eyes more than once, thinking of senseless, trivial things of his Absalom the while: Morrie, a solemn-faced little boy coming home from school with his first "hundred" arithmetic paper; Morrie, bending over his Barmitzvah speech, prepared with the assistance of a Hebrew teacher imported for the occasion to Mortonville at a terrific expense; Morrie, covering himself with glory at the high school debate. "He was always a good boy to me and his mamma. We made our mistake to send him off to a goyishe college," mourned the commonplace little man as he chewed his cigar.

Morrie, who had not been notified of his father's visit, was not at the station to receive him. After losing himself several times on the campus, a kindly providence in the form of a lanky youth in a sheepskin coat, an enormous pipe hanging loosely from his lips, directed him to the barbecue, a shack resplendent in the college colors, where, although it was three o'clock, six boys ate ravenously of sandwiches and doughnuts. One of the banqueters, shaking the crumbs of his third sandwich from his sweater front, offered to lead Papa Holzberg down the labyrinth of the next street, where Morrie roomed that quarter, seeking to entertain the disturbed parent all the way by a vivid account of one of Morrie's escapades. "Yes, sir, we thought it would be a scream, just to walk off with the sign, and if the old burglar hadn't come out of his restaurant just then . . . don't you think it's barefaced robbery to charge ten cents for a cup

of coffee, just because his restaurant's got the name?—and we were walking off with his sign and . . . here's where he lives, but you won't find him home . . . no trouble at all . . . 'bye," and the boy marched off, leaving Morrie's bewildered father to murmur, "he talks crazy, just like Morrie writes," as the door opened and a sour-faced virgin of uncertain years demanded his name and the purpose of his visit.

"I suppose you can sit up in his room as long as you say he's your son, and you look all right," she conceded. "But I told the boys the other day . . . I got five of 'em from the college rooming here, and the way they track in mud and strike matches on the walls is a shame and a disgrace. . . . I told 'em I wasn't going to be responsible for their things any more. Yes sir, just last week I let a young feller up to sit and wait for somebody and when my roomer come home he missed three new neckties he got for Christmas, a package of cigarettes that wasn't even opened and some of his note books."

"A burglar!" gasped Mr. Holzberg, wondering whether Morrie's grand seal ring he had received when graduating from high school had been among the loot.

"A burglar—nix," responded the landlady, "just another of them college boys!"

Feeling not unlike a burglar himself Papa Holzberg, as soon as the door closed behind her, began to rummage through his son's bureau and desk drawers. He found plenty of soiled and torn socks ("And how that boy's mamma waited on him at home!" he groaned), unpaid bills, several letters from home. Not a love letter, he reflected with gloomy satisfaction, but his relief was short-lived. For in a pigeon hole in Morrie's desk was a much blotted, bescratched manuscript. Papa made no attempt to decipher Morrie's wayward manuscript; but the short, uneven lines confirmed his worst fears. "My God, if he's writing poetry, I came too late," he groaned.

An hour passed, two hours; across the campus the chimes gave six silvery peals. Pa Holzberg, who had eaten an early lunch before leaving home, began to suffer acutely. His agony was not lessened by the smell of fried potatoes wafted through the transom. Evidently the landlady remembered it was supper time, even if his wayward son did not.

Straying below stairs, he found the long-faced virgin busy with her solitary

supper, and in no mood for interruptions. "No, he don't come home any regular time," she snapped over her tea cup, "none of 'em do. It's a wonder some of 'em don't die of indigestion in their tracks, going without a bite 'till twelve o'clock at night sometimes, and then stuffing with chili and Hamburger sandwiches before they go to bed. I tell you it ain't Christian."

The word reminded Holzberg of his mission. "Mrs.," he began, bent on securing information, but she stopped him with a morose: "Miss, thank heaven, and I've had troubles enough in my life without trying to change it either."

"Maybe you could tell me, Miss," Holzberg began again, "about my Morrie. You said he don't come in regular. Well, I've been waiting for hours and he ain't showed up yet. Do you know where he stays when he's out?"

"I don't ask prompt paying roomers no questions," she answered with conscious virtue. "Live and let live is my motto."

Holzberg longed to throttle her. Next to mamma back home he felt she was the most provoking woman he had ever encountered. But he tried to be diplomatic. Uninvited he took the unoccupied chair across the table, poured himself a cup of tea, quaffed it at one gulp. The sizzling fluid gave him courage to endure her outraged glare.

"I wouldn't take the advantage of no lady," he told the world, helping himself to a piece of bread and jam. "Believe me, I always pay good for what I get and soon as I get home by the store I send you a grand shirtwaist, or, maybe—" lowering his voice modestly, "a piece of silk underwear. Mamma 'll be glad to pick it out for me. But I want you to tell me all about my Morrie."

"Nothing to tell you; he comes in when he pleases and he goes out when he pleases, and I gotta say he's prompt with his bill every Saturday night and ain't tried to borrow money off me like some of the other fellas do." She leaned across the table, her thin nostrils quivering with delighted anticipation, for she seldom knew the relish of a bit of gossip with her tea. "You don't mean to tell me he's gone and got himself in trouble."

"He writes me about some girl called Helen," answered the wretched father. "Maybe you know somebody by that name?"

"Only my laundress who comes every other Monday and she's a nigger. But," eagerly, "what's wrong with this Helen of his?"

"She's a——" he stopped awkwardly. "Maybe you're like me and you don't believe it's good luck for Jews and Christians to get married," he explained delicately.

"I never knew any lucky marriages and I saw a-plenty," answered the lady decisively. Then, thoroughly warmed into sociability, she launched into the tale of the unfortunate nuptials of all of her three sisters and her one brother. She was just about to begin the marital records of her aunt on her mother's side, when Holzberg grabbed his hat.

"I just heard those bells go eight o'clock, lady," he told her, "and I got to see my Morrie tonight, 'cause I've got to go back on the midnight train. I'd oser let that greenhorn of mine open the store. Do you think Morrie may be around on the street somewhere?"

"I told you I don't know where he goes, but he ought to find this Helen. What's-her-name awfully interesting, the way he's with her seven nights a week 'till after eleven o'clock," was the consoling answer. "But he often has supper at that barbecue around the corner, though why a boy with a grand complexion like him, wants to live on greasy food. . . ."

She delivered the last of her dietetic lecture to an empty breakfast nook. In fact, before she had had time to enjoy a second piece of bread and jam, the lost father burst into the barbecue; it seemed overflowing with youths, all bolting sandwiches and doughnuts, but his beloved was not among them.

I've got to find my Morrie," he told the proprietor desperately.

A red-haired lad, whom Holzberg at once labeled "Irisher," untwisted his legs from around his stool and came toward him. "I saw him go to the Center 'bout four this afternoon," he volunteered. "Guess they're having big times there tonight and he's helping out like always. It's just a block or two from here, and I'm on my way home anyhow, so I'll take you."

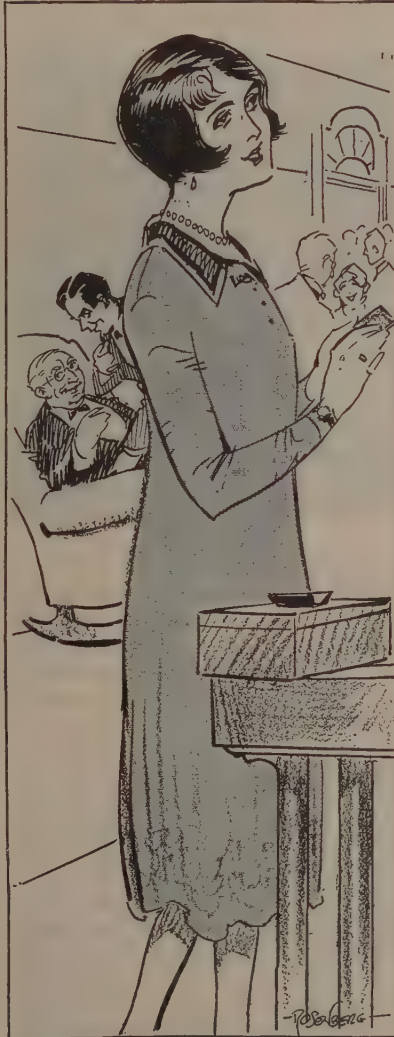
"You mean to say you're going home!" gasped Papa Holzberg. "Honest to God, I thought you students never knew you had a home."

"Oh, I'm just going to my room to shave," grinned the youth. "Then I'm going out again. A hot date!"

Waving aside Papa Holzberg's almost hysterical thanks, the Irish boy left him standing alone on the steps of the brilliantly lighted building. From within

came sounds of lively music, laughter, fresh young voices. He entered the front hall; there, taking in tickets, giving directions, flirting with a pretty little girl of decidedly Jewish extraction, and sampling some punch—all at once—stood his Morrie. Papa Holzberg's relief was so great that he sank into one of the cushioned arm chairs and burst into tears.

But, of course, Morrie forgave him for making a fuss. He told the genial, smiling man who came hurrying up that his father wasn't used to traveling and excitement; then rushed off again to help the pretty little girl take in tickets. The genial person they all



That's Fannie Mendelsohn

called "rabbi" explained that it was a big night at the "Foundation"—the Purim play and a dance afterwards, and he knew, Mr. Holzberg would excuse Morrie for a little while, because

he was so busy. "I never saw a boy with such an appetite for work," he said. "He's over here morning, noon and night doing a hundred and one things; he's on the debating team, he plays in our orchestra; he's even promised to write poetry for our magazine; he's on the Social Committee that's giving the party tonight." He might have listed more of Morrie's activities, but Papa cut him short.

"For God's sake," he pleaded, "what kind of a place is this? They call you 'rabbi,' everybody looks Jewish, you're having a Purim party. . . . It's all Jewish, isn't it?"

Before he could answer, Morrie strolled up, bristling with an air of importance-delightful to behold.

"Well, dad, what do you think of the Hillel Foundation?" he asked.

"Hillel—Hillel," a light flashed through Papa's tired brain. "Did you write me about Hillel the other day?" he asked.

"Yes. I didn't get to it before." Morrie sank into the rabbi's empty chair. "You know I'm not much of a letter writer. But since I came back this quarter and one of the seniors got me coming to Hillel, it's made an awfully big change. I know how worried you and ma were about me, running around with Gentiles all the time, especially girls. But the B'nai B'rith fixed up this place for us Jewish students; we didn't have a darn place to get together for a good time. And now——" his chest swelled importantly, "now, I'm so busy with Hillel all the time, I don't know if I'm coming or going."

"Hillel—Helen," muttered the older man. "My God, Morrie," in a burst of relief, "why don't you learn to write like a man instead of scratching like a hen?" Morrie stared at the unexpected rebuke. "And it's a Purim party tonight, is it?" said Papa. "Believe me, it's Purim for me. But," with sudden suspicion, "who's that little girl in the red dress taking in tickets at the door?"

"That's Fannie Mendelsohn, and—well, I don't mind telling you, dad, that she's one of the main attractions at Hillel for me this year."

"Mendelsohn—a German?"

"Yes," starting off in answer to a nod from the little lady in red. "Why?"

"I ain't had enough trouble and worry about you," answered his father bitterly, "but you got to bring home to me and your mamma a German daughter-in-law!"

From London to Locarno

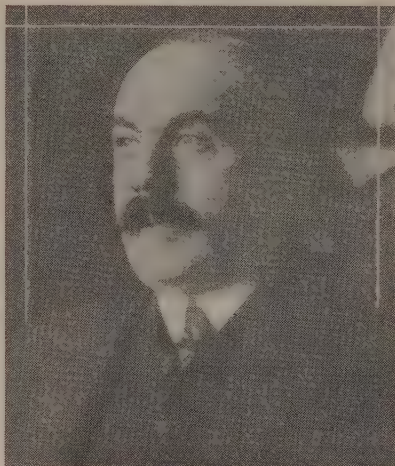
One Year of German Judaism

By Dr. Israel Auerbach

BETWEEN London and Locarno, between the Dawes Plan and the Security Pact, lies the Jewish year 5685. German Jewry dismissed it with mixed feelings. It had not been a period of imminent fear and danger as had been the first half of the preceding year. Together with the psychosis of the inflation, the bait of the streets and the threat to use the mob had disappeared. The policy of catastrophe and "Putsch" was done with. Quietude became stable as did the money; the masses turned their backs on the noisy bawlers, the army of radical agents and rowdies that had, during the inflation period, been paid with gigantic piles of paper, found itself, under the regime of the Goldmark, too poorly paid, and so demobilized. Therefore, the stabilization of the Mark meant the salvation of the German Republic. For German Jewry it meant deliverance from a terrible nightmare, which had terrorized it, for years in Bavaria, and finally in Berlin also.

But on the other hand 5685 was a period of tangible deterioration. Following immediately in the wake of the Dawes Plan there began a wavering and crumbling of will-power among the Republican parties. Already in the fall of 1924 the crisis made itself felt. Notices for the election of members to Parliament were issued. But although this election resulted in a majority for the colors Black-Red-Gold, the parties of the Left, while victorious, let themselves be bluffed by the clamor of the Right and by their wily tactics were manoeuvred into the defensive, until complete apathy weakened their ranks. The play of 1922 repeated itself; the Centre "changed sides" and permitted the "Nationalen" to get at the head of affairs, they being the strongest part of a so-called "Bürgerblock," so excluding the most faithful Republicans, the Social Democrats. Thereby the reaction had achieved one of its main objects: the demolition of the Republican social legislation was begun. Soon after this the triumphant Right met with a double stroke of good fortune: first the financial scandal of Barmat and Kutisker which

could be exploited as "Jews' scandals," and then the sudden death of the Reichspräsident. It is well known that this Jewbaiting was especially meant to compromise Ebert, and only too well did it succeed in breaking the strength of this man of honor and in hastening his end! But this was not the only product of this welcome incident. It also helped the Black-White-Red can-



August Wassermann

didate for the presidency to victory. The credulous German got it into his head that he needed a deliverer, one who would pull him out of the swamp of corruption; and as this "deliverer" he elected Hindenburg.

It may well be said that until then the German Jews followed this development with anxiety and, for a time, felt the ground slipping beneath their feet. But, fortunately, the entrance of Hindenburg upon his office and his administration, so far, allayed their fears. The new Reichspräsident disappointed those who had given their votes for him as well as those who had cast their votes against him. He refused to let himself be misused as an instrument of the monarchistic Reaction and loyally placed himself upon the basis of the constitution. What was just as significant for the Jews: he professed himself at the same time as the determined guardian of internal peace, as the defender of equality and fraternity

amongst the creeds. At the same time the two large parties of the Right seem to have decreased in anti-Jewish radicalism in the same measure as their position grew stronger. The external politics, which, forced by the international constellation and economic factors, they had to handle entirely in accordance with their Left-Republican and pacifistic predecessors in the government, opened a deep chasm between them and the völkischen revenge politicians which brought to an end their coalition. They also may have thought that now, since they had attained the end in view, namely control, of internal, especially social conditions, they would be able to manage, more or less, without Anti-Semitism which they probably had always used as a political instrument-of-convenience rather than from conviction.

It may also be, that the events of recent months vitiated their old anti-semitic prescriptions. The inflated scandal over the Jew Barmat dissolved into a hollow nothing, the accusation collapsed; what was left, was a scandal of the incapacity and recklessness of the Christian-German leaders of the Preussische Staatsbank to which was soon added the second and larger scandal of the nobly born swindlers v. Carlowitz and v. Karstedt in league with corrupt officials of another governmental banking institution. A terrible hit for the Reaction was the collapse of Stinnes. This idol of power-hungry Teutonic capital who had bought hundreds of newspapers and mobilized against Judaism as well as against the Republic, proved hollow and of clay. It had not helped him to be the greatest corrupter of the currency of his fatherland, to have amassed and piled up monstrous treasures out of the misery of the people. When the ground of the country became stable he collapsed upon himself and so showed to all the world that only in the swamp of the inflation could he prosper and mimic greatness. A proof, visible from afar, that showed where the inflation exploiters, described as Jewish, had to be sought for in reality.

From this it shall not and, unfortun-

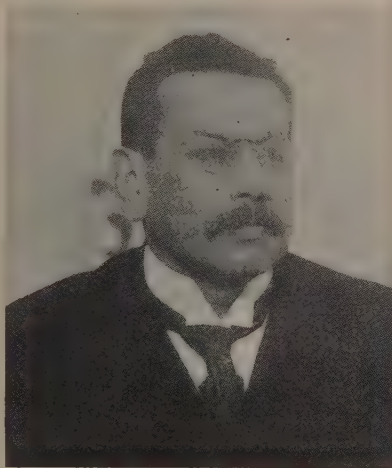
ately, cannot be said, that Jewish economical existences did not also suffer from the radical change in the state's economic condition and from the still terrible after-effects of the world war. The opposite is true. There probably did not exist in Germany's more modern history a period which was as critical, in an economic sense, for her Jews. The horrible depression which followed in the wake of the deflation, naturally was a most tragic influence on commerce in which the large majority of the Jews are engaged. Not only ephemeral commercial formations of the inflation period came to ruin because of the fatal scarcity of money but also absolutely solid firms, that could look back upon decades of honest achievement, and fought desperately against this fate could not hold out until better times. Countless are the quiet tragedies that have transpired here during the last few months. Into all circles, alas, did ruin make its entrance, and the whole of Germany's Jewry has to be considered poorer today than for decades.

* * *

In this situation the congregations of Germany would have collapsed if rescue groups had not organized. Already in the year 1922 the "Landesverband der Preussischen Gemeinden" (State Federation of Prussian congregations) had virtually been founded. Although consisting then only of a provisional committee that attended to its affairs in the name of the Grossgemeinde (General Congregation) of Berlin, it had its blissful results even at this early stage in attaining the end that 75 per cent of the necessary funds were placed at the disposal of the Jewish congregations by the government. So, the miserable year 1923 had successfully been overcome by intervention of the State Federation. When later the inflation began and the government allowances ceased, the accruing and now valuable dues seemed sufficient to supply the congregations with the necessary funds again; but this was self-deception which persisted only for a few months. It soon became clear that the decrease in the actual possession of every individual person began to express itself in a decrease of the dues that everywhere made itself critically felt. Especially the smaller congregations were threatened with ruin. The statistical reports were downright appalling: Only 63 congregations in the whole of Prussia still had a Rabbi; 285 no longer even had a religious teacher; 219 no cult official whatsoever; 109 no religious teaching for the Jew-

ish children; 400 were without a cemetery and without a synagog. With this situation facing them the Jewry of Prussia pulled itself together and, with the conference from the 21st-23rd of June of this year, brought into being its State Federation. This conference of Berlin certainly has to be appreciated not only as the most important German-Jewish event of the past year but also as epoch-making for the future history of German Jewry.

That an event of such importance cast its shadow before was to be expected. The backbone of the Federation (which was the creation of Dr. Ismar Freund), the syndic of the Berlin congregation, was the democratic idea. Therefore the assembly also should be



Hugo Preuss

the result of equal and secret proportional voting exercised by all Jews of both sexes living in Prussia, native as well as foreign-born; for the first time all forces and tendencies of German Jewry were to be united in a Parliament. The chief task of the Federation was to be to lay down its fundamental laws and to elect the personalities who were to represent the Jewish collective will to the State. It was self-evident then, that every one of the existing religious and political tendencies had to try to be represented as strongly as possible, in order to give expression to its individual standpoint in the statute as well as in the administration of the Federation. But the passionate interest, nay, the stormy vehemence with which the election battle for the Jews' Parliament, held on February the first, was fought out, overreached these objective and natural causes. So violently did the liberal and the conservative ideas clash that the sober minded found it necessary to cre-

ate and interject a religious middle party. Still more temperamental was the attempted clarification of opinions between Zionists and non-Zionists. The one party used its full strength in order to maintain the validity of its principles that had prevailed for a century; likewise did the other, in order to show in youthful impetus that the innovations proposed by them had already seized an essential proportion of the Jewry of Prussia. But the fight that was being waged was an inter-Jewish and a spiritual one. It must, of necessity, keep within the limits of fair play and be of advantage to the Jewish community as a whole. By all the aforementioned parties it was resented as unpleasant and painful that the group of the "German-National Jews" found it necessary to override these limits and to imitate German-völkisch methods. The final result of the election probably corresponds with the actual distribution of strength more from the standpoint of political differentiation (Zionists about one third, opponents about two thirds of the mandates) than from the religious standpoint. The representation of the conservative group which appears relatively poor may perhaps have been caused by the lukewarm attitude of their women voters. It may be reported with much gratification that the violence of the election campaign was not transferred to the debates and resolutions of the "Jews' Parliament" but that its session took a course of absolute dignity and fruitfulness.

On the fundamentals complete unity was reached. This was all the more valuable as, unfortunately, along with it a secession of Prussian Jews, the so-called "Halberstädter Federation," had to be taken into the bargain. This is a federation of ultra-orthodox congregations whose separate existence is protected by law dating from the years 1876 and 1899 under the name of "Personal Congregations." If further atomization was to be avoided, the creation of a uniform Jews' legislation had to be striven for. For this the following main points have been drawn up. (1) All synagogal congregations of Prussia with the exception of the "Personal Congregations" are members of the State Federation. (2) Every Jew living in the district of a federated congregation is a member thereof unless he belongs to a Personal Congregation. Withdrawal from the congregation is possible only for religious reasons; if the person who withdraws does not enter a Personal Congregation, he has

(Continued on Page 165)

Washington and the Jews

The Record is Distinguished by a Lofty Conception of Religious Liberty and a Fine Appreciation of the Jew's Place in the History of Mankind

THE relations between George Washington and the Jews were altogether epistolary. But no record of the man Washington is more revealing than the few letters between him and Jews that have come down to our time.

In these letters Washington is seen as the tolerant man, the religious liberal despising bigotry.

He wrote in a time when Jews were under political disabilities in many lands; when America had just presented for the consideration of mankind a new political idea: Freedom of conscience had been established by the basic law of the land.

But his words might have been spoken today to those of his fellow-Americans who in this, the 150th year of American liberty, are seen to depart from the ideals of the founders to institute religious persecutions.

As when Washington, addressing the Jewish Congregation of Newport, R. I., wrote: "The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy. All possess alike liberty of conscience and immunities of citizenship.

"It is now no more that toleration is spoken of as if it were the indulgence of one class of people that another enjoyed the exercise of their inherent rights, for, happily, the Government of the United States which gives to bigotry no factions, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support."

* * *

WE may imagine the father of his country returning to the earth on the occasion of the sesqui-centennial of the Declaration of Independence.

He would be interviewed, and a reporter would say to him: "Sir, in the name of patriotism there is conducted in this country a racial and religious persecution. Those who engage in it have called themselves 100 per cent Americans."

Washington would be incredulous; seeing how great the nation had become in many things, he would not believe that the liberal character of the people that had distinguished it in his time, had diminished.

He would recall, perhaps, his letter to the Jewish congregations of Philadelphia, New York, Charleston and Richmond, in which he said, in the year 1791:

"The liberality of sentiment toward each other, which marks every political and religious denomination of men in this country, stands unparalleled in the history of nations."

Such was America in 1791.



Washington

WASHINGTON wrote to the Jews in reply to greetings on the occasion of his first inauguration. The Jews of whom there were not many in the land rejoiced in the possession of rights which placed them on a footing of equality with all others in the land.

* * *

THE Congregations of Newport, Rhode Island, addressed themselves to Washington as to a father who had just conferred upon them a great gift:

"For all the blessings of civil and religious liberty . . . we desire to

send up our thanks to the Ancient of days . . . beseeching Him that the angels who conducted our forefathers through the wilderness into the promised land may graciously conduct you through all the difficulties and dangers of this mortal life."

To which Washington, in addition to that which we have quoted above, answered:

"If we have wisdom to make the best use of the advantages with which we are now favored, we can not fail, under the just administration of a good government, to become a great and happy people."

* * *

THE congregations of Philadelphia, New York, Richmond and Charleston wrote to him as "the chosen of God!"

"While we humble ourselves at the Lord's footstool in thanksgiving and praise for the blessing of His deliverance, we acknowledge you, the leader of American armies, as His chosen and beloved servant. But not to your sword alone is present happiness to be ascribed; that, indeed, opened the way to the reign of freedom; but never was perfectly secure until your hand gave birth to the Federal Constitution and you renounced the joys of retirement to seal by your administration in peace what you have achieved in war."

To which Washington, in addition to that which we have quoted above, answered:

"The power and goodness of the Almighty, so strongly manifested in the events of our late glorious revolution, and His kind interposition in our behalf, have been no less visible in the establishment of our present equal government. In war He directed the sword, and in peace He has ruled in our councils."

* * *

SUCH, then, is the record of Washington and the Jews. It reveals a passionate devotion on the part of the Jew for the American ideal which has lasted unto our time; it reveals a lofty conception of American liberties on the part of Washington which has not been honored unto our time.

Lincoln and the Jews

He Knew Rabbi Wise and Rabbi Lilienthal and Earned the Appreciation of the Jews for a Generous Act in the Civil War Time

THE Jews who knew Lincoln have passed from the scene. But most of them left records of the glowing moments in which they met Lincoln.

In the time of Lincoln's Presidency, there were no more than 200,000 Jews in the United States, but in one way or another he touched the lives of numbers of them. Their accounts of their meetings with him, their letters from him make a sizeable chapter of Lincoln memorabilia.

But Lincoln's contacts with Jews as a body were few.

GENERAL GRANT had issued Order No. 11 banishing Jews from the lines of his army because of the offenses of certain Jewish traders, who were camp followers. So sweeping was this order that it resulted in a decree for the banishment of all Jews from Paducah, Ky., which was within the lines of the army.

The Jewish merchants of Paducah dispatched a letter to the President. "We feel greatly insulted and outraged by this inhuman order, the carrying out of which would be the grossest violation of the Constitution and would place us as outlaws before the world."

CESAR KASKEL, one of the merchants, followed the letter to Washington and immediately sought an audience with Lincoln.

"And so the children of Israel were driven from the happy land of Canaan?" the President observed with the whimsical air that was his principal charm.

"Yes," Kaskel replied, "and that is why we have come unto Father Abraham's bosom, asking protection."

"And this protection they shall have at once," Lincoln said.

Then and there he penned instructions to Grant to revoke Order No. 11. There is extant a letter from Gen. Halleck to Grant explaining Lincoln's attitude: "The President has no objection to your expelling traitors and Jew peddlers which I suppose were the object of your order, but as it in terms proscribed an entire religious class, some of whom are fighting in our ranks, the President deems it necessary to revoke it."

BEFORE it became known that Lincoln had revoked the offensive order, Rabbis Wise and Lilienthal of Cincinnati, Edgar M. Johnson, a Cincin-

nati lawyer, Martin Bijur, a lawyer of Louisville, and Abraham Goldsmith of Paducah, had started for Washington.

Arriving there they learned there was no need for their intercession and so, instead, they called at the White House to offer thanks. Dr. Wise described the meeting with Lincoln, in the American Israelite:



*Lincoln
Sketched from George Gray Barnard's
Statue of Lincoln in Cincinnati*

"We went to the White House in our traveling habiliments and spoke about half an hour to the President of the United States in an open and frank manner and were dismissed in the same simple style. Having expressed our thanks for his promptness and despatch in revoking Grant's order, the President gave utterance to his surprise that such an order should have been issued.

"I don't like to see a class or nationality condemned on account of a few sinners," he said.

"The President fully convinced us that he knows of no distinction between Jews and Gentiles and that he feels no prejudice against any nationality and especially against the Israelites. We had little chance to say anything, the President being so splendidly eloquent on this occasion."

* * *

THE record of Lincoln and the Jews is largely one of personal contacts with individual Jews who passed his way.

A number called him friend. Among these was Abraham Jonas, a lawyer of Illinois, who, after leaving England, had settled first in Cincinnati and was one of the incorporators of the first synagogue in that city.

The personal and political friendship of Lincoln and Jonas was lifelong. The issues of the war divided the family of Jonas.

One of Jonas' sons, serving in an Arkansas regiment, was taken prisoner by the union forces.

It was in that time that his father, the friend of Lincoln, came to the end of his life; Lincoln, hearing of this, wrote an order releasing the Confederate prisoner that he might go to his father's death-bed.

* * *

ANOTHER of Lincoln's friends was Adolphus S. Solomons of Washington who was a frequent visitor at the White House during the Lincoln Presidency and afterwards. He told this story of Lincoln:

I chanced to be at the White House with a distinguished New York rabbi, Dr. Morris J. Raphall, who came to Washington to ask for the promotion of his son.

After Lincoln had heard the rabbi's request, he blurted out, 'As God's minister is it not your first duty to be at home today to pray with your people for the success of our arms as is being done in every loyal church throughout the north, east and west?'

"The rabbi blushing made answer: 'My assistant is doing that duty.'

"Ah," said Lincoln, 'that is different.' The President then drew forth a small card and wrote the following upon it: 'The Secretary of War will promote Second Lieutenant Raphall to a First Lieutenancy.'

"Handing the card to the rabbi he said, with a smile all his own, 'Now, doctor, you can go home and do your own praying.'

My Youth

Another Fragment of the story of a busy life that began in the Old Russia and had its sequel in the New

By Boris D. Bogen

PART TWO.

LOOKING back upon that period of emotional and spiritual transition, I can see now that what seemed to me an intensely personal and unique experience was in fact a veritable renaissance of national sentiment on the part of Jewish youth. The sufferings of people whom we had never known, whose beliefs and aspirations had become a matter of indifference to us and whose Yiddish speech was an alien jargon to our Russian-trained ears, suddenly moved us as we had never been moved by the miseries of those oppressed masses which motivated our socialistic endeavors. The indifference and even satisfaction evidenced by our former comrades towards Jewish anguish left us shaken by a storm of pity and sorrow and rebellion. The political and economic problems propounded in our circles receded into relative insignificance; at the very moment perhaps, that I was solemnly resolving to devote my life to the amelioration of the tragedy of the Jews, that same solemn vow became the goal of thousands of youthful Russian Jews.

A young lawyer, Leon Bramson, took the initiative in hitting upon a practical end for all this aimless groping. He issued a call to those interested in the question to gather for the organization of a study group for this purpose. About twenty-five of us made up the circle that resulted from this call.

Bramson devoted all his life to social service. He was a member of the Russian Duma and at the present time is a leader in Jewish philanthropic effort, occupying the position of President of the Ort Reconstruction Society.

THE first systematic work undertaken by our group was the preparation of a guide to articles on Jewish subjects published in Russian periodicals. Our lack of foreign languages and of Hebrew and Jewish limited our studies to the literature published in Russian and, as there were but few books in existence on this subject, we early saw the necessity of listing the articles scattered here and there in periodicals. Gradually the scope of this task broadened and developed into the publication of a systematic guide to all Jewish literature in Russia. In the course of this work we had occasion to com-

municate with some of the prominent Russian savants and sociologists and through their influence our circle gained the legal right to existence; we now had no longer to fear interference at our meetings and we plunged into our work with renewed enthusiasm and courage.

WHILE some members of our group were assigned to the preparation of the Guide, another group, composed of the lawyers in our midst, undertook a study of the special Legislation affecting the Jews in Russia. The ultimate object of this study was to demonstrate the contradictory nature of many of the measures, the existence of a whole series of legal anachronisms and the simple justice that would demand the abolition of a special series of laws which affected one part of the population as distinguished from the rest of the Russian people.

IT was in connection with my tutoring that I returned to the house of my childhood, for one of our former neighbors engaged me to teach his children. The comfortable, happy household, so bright a contrast to the poverty of my own home, delighted me and I soon established myself as a regular guest and friend of the younger members of the family. The father, a sombre, kindly gentleman completely won me by his friendly manner, and when I learned his story he became a veritable hero of drama to me.

He had been a Cantonist, one of those hapless children, who at the age of five to seven, were taken away from their homes, brought into strange cities and, by harsh and constant pressure, were compelled to renounce their Judaism. This program was instituted by Emperor Nicholas I. From the age of six to nine he remained in the military school to which he had been taken; then he was apprenticed to a barber, in which trade he became unusually proficient. As years went on he became assistant to his master and finally the shop itself passed into his hands. During all this time the efforts at conversion had not ceased. Actual physical torture failed to weaken his determination. Years of this sort of suffering inflicted upon him by his officers almost shook his reason, but when, at the end of twenty-five years of military serv-

itude, the ascension to the throne of Alexander the Second brought freedom to the Cantonists, he left the service, still a Jew. The liberated Cantonists were given the right to live outside of the Pale, so he settled in Moscow, established a successful barber shop there, gained the distinction of Court Barber and, embarking into other enterprises, accumulated quite a little fortune.

NOW he was determined that his children should be given the religious training that he had missed. Since his liberation he had been a pious Jew, devoted member of the Synagogue, never reconciled to the fact that he had no knowledge of Hebrew lore. Despite my admiration and deep affection for the father, I could not resist a certain sympathy for the children who were apt to grow impatient with this insistence upon law and ritual. I even connived at rebellion, for Lisa, the oldest daughter, was eager to learn about the elements of science and literature and we gradually drifted into more or less surreptitious study in these fields. I brought her textbooks, which she concealed most carefully, and it was through these study sessions, not included in the official program of my tutorship, that our companionship developed.

IT was with Lisa, then, that I one day attended a lecture by the Russian pedagogue, Dmitri Tichomiroff, one of a series given by the Moscow Pedagogical Society. Tichomiroff was famous as the author of an important line of textbooks, as the teacher at the Royal Court and as Director of the schools conducted under the aegis of the Tzarina. His subject upon this occasion was the crime of neglect in the training of teachers; he pointed to the cost Society must pay for permitting untrained boys to teach children whose parents could well afford trained instructors. This attack upon the amateur in teaching seemed to me directly applicable to my own case, and I wondered how he would regard my situation, where religious prejudice prevented me from acquiring the necessary training while economic necessity compelled me to undertake tutoring. Lisa suggested that I write to him and put the question. I remember how laboriously I edited and re-edited that lengthy epistle and with what misgivings I consigned it to the post.

THE reply was an invitation to visit him at his residence. I imagine that the intense seriousness of my letter had given the impression of an older man;



Defying Government Restrictions Jewish Students Organize Private Courses in Pedagogy

at any rate he certainly started perceptibly as I was ushered into his imposing study, and even as I approached him I reflected that my worn clothing and very evident youth did not show to much advantage in the luxurious surroundings of the palace in which this learned man resided. However, he greeted me kindly and expressed his interest in the problem I presented.

This was the beginning of an intimate and precious friendship. Tichomiroff was director of a pedagogical course for women and he first tried to get government permission to allow men to attend these classes. Failing in this, he offered to conduct private classes in pedagogy at his home, with himself and some friends as instructors; all of the students attending this course were Jewish, probably because of the greater importance of private tutoring among the Jews and perhaps also because Tichomiroff's first contact had been with a Jewish group. His personal interest and sympathy in the difficulties confronting the Jewish students developed rapidly and in every step which our little circle attempted, we came first to him, to lay our plans before him and to receive his judgment upon them.

IT may have been the complete lack of race or religious prejudice on the part of this noble Russian that impressed us with the possibilities of education as a force for shaping the relationships of humankind. It occurred to us that much of the difference between Jew and non-Jew might be due to the exclusive nature of Jewish education, and that perhaps these differences might be mitigated by training children, from the very beginning, along general lines. That this idea was not original with us became obvious almost immediately. Indeed, was not this the solution offered by Tzar Nicholas? I remembered the heroic story of Lisa's father, and reflected, with considerable satisfaction, that he had

proven the futility of attempts at forced assimilation. We discovered the extensive literature on the subject of Cantonists and delved into the accounts of the great suffering and bitterness caused by that experiment in compulsory education. It seemed that most of that minority who had yielded and had embraced conversion had left but poor account of themselves; many of them remained common soldiers to the very end, doing the menial work of the army, or serving as personal servants to the officers.

STILL something might be done by introducing secular subjects into the Jewish schools. We decided to test this proposal by the religious school (Talmud Torah) which pursued its illegal existence in the very heart of the Moscow Ghetto. Some of us succeeded in joining the faculty of this school and, when Professor Tichomiroff himself offered his services in directing the instruction, we had little difficulty in securing funds for the experiment from the many who sympathized with the scheme. We entered upon our work with youthful energy; we planned to do more than broaden the curriculum; we determined to clean up the surroundings, to establish sanitary standards for such schools, and, in general, to modernize the entire institution, even though it must continue its illegal operation. It was because of this experiment that our circle came to be known as the "assimilators," a name that we resented as a misrepresentation of our attitude of impartial inquiry.

My work in the school completed my initiation into the life of the Russian Jew. I became a part of the cramped, vivid, tense existence within the old stone walls of "Zariadie," the Moscow Ghetto.

I LEARNED with amazement that, while I had been planning my whole life with a view to retaining my privilege of residence outside of the Pale, thou-

sands upon thousands dwelt within this Ghetto, living on without that privilege. Some of them had managed to secure registration under one of the privileged categories; peddlers, students of Hebrew lore, teachers and many another type of Moscow Jew were registered as artisans; merchants were registered as members of the first gild whose membership had long since lapsed. Thousands were not registered at all, living in comparative security however by means of police "taxation." Police bribery hung over the Zariadie like some insatiable bird of prey, demanding more and more, never satisfied, always threatening. The amount paid over to officialdom must have been enormous; there seemed no end to the thousands who were only too happy to find a police official amenable to inducements.

I knew that something was happening to me. My revulsion against the deception practiced by these people did not survive my first week among them. The scheming, lying and pretending going on all about me no longer appeared abhorrent. As my identity with these hunted creatures increased, my contempt of governmental power grew correspondingly and I began to feel a sense of peculiar satisfaction at every new evidence of successful evasion of laws which seems so wantonly cruel and futile. I accepted without further question an ethical system which held legal injunctions as completely outside of the moral code.

MY old attitude towards life and especially towards my own people had entirely changed. The critical, sensitive, anxious fear lest my Jewish friends might prove lacking in any way, lest their lapses in manners, achievements or appearance might reflect upon me also, had given way to a new and thrilled pride in the talents and special genius of the members of our circle. I heard with elation of each honor or special accomplishment of Jews, even though they were not known to me personally. Gradually, without realizing the fact, I was coming to connect such achievements with the mere fact of their Jewishness; whether this belief was based on the feeling that such accomplishments were given to compensate for the disabilities under which the Jews had to live, or whether it arose from the thought that the very persecutions might have sharpened and intensified the Jewish intellect and genius, the fact remains that my old shrinking from sharing in the humiliations and insults heaped upon the Jews



now gave way to an almost aggressive eagerness to share in them in order to earn the right to participate in the pride of their honors. Imagine our delight when Zaydeman, an ardent member of our group, won the Gold Medal at Moscow University for his thesis on law. We looked forward eagerly to Commencement Day, which fell on January 12th, the anniversary of the founding of the university, and was always a day of boisterous celebration on the part of the students, who practically took possession of the city on that day. We met just before the graduation exercises began and filed into the assembly hall in a body, for we meant to applaud properly when our man received his award at the hands of the Governor General of Moscow. That dignitary was particularly imposing that morning; as he handed the medals to the prize students he shook hands with each one, complimenting him in well rounded phrases on his achievements. But when Zaydeman came forward, the Governor gave him a single glance and, turning aside, handed the medal to another official for presentation. Words could not have made his meaning more clear; he would not stoop to grasp the hand of a Jew.

WE waited only for Zaydeman to re-join us and left the hall, furious and excited. Once out of doors, however, we decided that the best way to avenge the insult would be to pawn the now

despised medal and spend the proceeds on a good time. We joined the crowds of students pouring riotously through the streets and presently came to a fashionable restaurant on the outskirts of the city. The place was jammed with students, drinking and singing and otherwise enjoying themselves. Most of them were too far gone, I suppose, to notice us, but a little group of professors of the university and teachers of the gymnasium, enjoying themselves in little alcoves, hailed our approach with loud curses upon all Jewdom and befuddled praises and compliments to the glorious exceptions they claimed us to be.

"Come and join us," shouted one who happened to be the dean of the gymnasium. He pointed to Brutskos, who was our most talented student and de-claimed, "Though he is a Jew, I love him."

This was too much for us. We saw ourselves as the defenders and avengers of our people and, without further ado, we seized the worthy pedagogue and threw him from his seat. He resisted and his companions tried to help him out, but we felt capable of fighting an army at that particular moment and it was only the interference of some by-standers that prevented a rousing good battle. Unappeased, we pushed our way through the crowd to the central hall. Zaydeman mounted a chair and made a speech, calling upon the students to put a stop to the insults

heaped upon their Jewish comrades. We applauded lustily, but there was too much noise for anyone else to hear him. However, the general effect must have been a rather stirring one, because some policemen came in and we barely succeeded in getting our champion through the lines. It was a great day for us, and our elation did not subside for some time. It may have been due to this, that, at a student's demonstration several weeks later, two of our members were arrested. In any event we appealed to our great friend, Professor Tichomiroff, to intercede in our behalf and he agreed to plead our case with Professor Bogdanow, the Dean of the university. I went with him and was greatly cheered to see the friendly greeting we received, for the Dean was a personal friend of Professor Tichomiroff. But when our defender introduced our mission by remarking that he came to ask a favor for two Jewish students, Bogdanow interrupted him with:

ASK me anything else and I would go to hell to do it for you. But don't ask me anything for the Jews. I would rather grant a favor to a dog." And having thus disposed of the unpleasant subject, the learned gentleman resumed his gracious manner and bowed us out with dignity.

We emancipated ones were wont to regard with profound indifference the elaborate ritual of the Jewish household. Our allegiance was not to Judaism, but to Jews. I was considerably disturbed, therefore, to find myself curiously elated as the holiday approached. It was but small comfort to discover my friends similarly affected, during Passover our effort to shake off this mood urged us to make almost a ceremony of our partaking of leavened bread. Yet, I would not have dreamed of remaining away from the Seder services in our home; I assured myself that this was because I did not want to hurt my father, but I knew this as a mere pretext. The ancient ritual had an unaccountable pull upon me; it seemed to draw me to the Jews of the whole world with an appeal so blended of sadness and pride and fear that it was impossible to tell when one began and the other left off. I yearned over my people with a curiously protective spirit; my imagination pictured fearful disasters in store for them, and each image fired anew my desire to do something to help.

The Exodus of the Jews from Moscow presented opportunity for service.

Jews in Congress

They Serve America as Americans in a Manner to Do Honor to the Jewish Name

By Leo R. Sack



Mrs. Florence Prag Kahn

WHEN Speaker Nicholas Longworth at the opening of the new Congress administered the oath to the "gentlewomen and gentlemen" of the House of Representatives, there were ten Jews who swore to defend the Constitution against all enemies, foreign and domestic. Among the ten was a woman, the first Jewish "gentlewoman" ever to sit in an American Congress.

There have been Jews in Congress for many years and they have all been loyal, patriotic, unselfish men working for the best interests of their country just the same as their non-Jewish colleagues. The breath of scandal has never blown its unsavory odor around a Jew in Congress, but to the contrary each and all have always earned and received the warmest praise and admiration of their fellow workers.

As long as the present generation is able to remember the heroes, civil and military, of the World War there will be men to speak of the patriotism and vision of the late Representative Julius Kahn of San Francisco. And when the historians accurately chronicle the story of the men of those days they will tell future generations of the German born Jew, who although a Republican, made it possible for Woodrow Wilson, the Democratic war president, to get from the Congress the necessary legislation to insure the

triumph of American arms. When Julius Kahn died nearly two years ago there died a mighty man, a real ciate.

* * *

NOW his wife is carrying on for him in Congress. San Franciscans loved Julius Kahn and they knew no better way to honor his memory than to elect his wife as his successor.

No new member ever came to Congress and received a more sincere welcome than that accorded Mrs. Florence Prag Kahn. Veterans crowded around in the lobbies and on the floor of the House to congratulate her upon her election and to express sorrow at the death of their friend and associate.

* * *

THE nine Congressmen who are Jews, five Democrats, three Republicans, and one Socialist, represent an average cross current of American social and political life. They present a fair average of intelligence, service, ability, energy, background and popularity for any similar number in the House. They are not supermen, just congressmen.

Representative Adolph Sabath, Democrat of Chicago, serving his tenth term, is dean of them all. Next comes Representative Isaac Bacharach of Atlantic City, a Republican, who is in his sixth term, then Representative Nathan D. Perlman, a New York City Republican, now in his fourth term and then Representatives Sol Bloom, Emanuel Celler, Samuel Dickstein and Meyer Jacobstein, Democrats, and Victor Berger, Socialist, all serving their second consecutive term. Representative Benjamin M. Golder, Republican of Philadelphia, is the "baby" of the group. He is a first-termer.

They do not work as a Jewish "bloc" as do Jewish members of the Polish Parliament, for example. To do so would be contrary to the American scheme of government and repugnant to them as well as to their colleagues. They work with their respective political parties although they are friends socially. They differ over the tariff and other debatable political topics, although they unite when Jewish interests are at stake.

MRS. KAHN is one of the three women in the present Congress, the other two being Mrs. John Jacob Rogers, Republican of Massachusetts, and Mrs. Mary T. Nolan, Democrat, of New Jersey. She had a real background of Washington, socially and politically, when she returned as a full-fledged member on her own account. For more than a quarter of a century she lived in the Capital with her husband and during those years she literally learned the ropes.

Just before leaving San Francisco for Washington an uninitiated newspaper friend asked her what she was going to do when she got to Washington. Mrs. Kahn laughed. The friend was puzzled. Then she explained that new Congressmen in Washington are worse off than freshmen in a big university. The new Congressmen—and it goes for Congresswomen too—are supposed to sit still and listen, to be seen and not heard. A new member from Florida forgot this rule recently and rose in his seat within three days after Congress convened. He got a verbal spanking which he won't forget soon.

* * *

MRS. KAHN, although she can make a real speech when she wants to, is not going to cluster the Congressional Record with oratory for months to come. She is too bright a woman for that. She is going about her business representing her San Francisco constituency in matters before the departments and otherwise attending to her duties, but she is not going to let her foot slip in eagerness to orate.

The mother of two fine boys, both college men, and a college woman herself (she was graduated from the University of California more than 25 years ago), Mrs. Kahn has been assigned to membership on the House Committee on Education. Because she was a school teacher and has always taken a deep interest in educational matters she finds herself with an opportunity to be of real service.

Of the four women who have served in Congress before this session none have served a second term. A candidate for re-election, naturally, it is

better than an even bet that the first Jewess Congresswoman will establish a record and be the first woman to succeed herself.

* * *

AMONG the gentlemen of the House, Representatives Sabath, Bacharach and Bloom are the best known Jews.

Sabath is one of the real veterans. He comes back year after year from a nominally Republican district in Chi-



Isaac Bacharach Nathan D. Perlman

cago even though he is a Democrat. Incidentally he is one of the best examples of a self-made man to be found in the Congress or anywhere in the nation for that matter. A native of Czecho-slovakia, he came to Chicago in 1881, a friendless immigrant boy. When he got to Congress he determined to be of help to those who needed help. He chose the immigration committee in order that he could be of greatest service. Throughout all the years he has fought for a square deal for the Jews and other peoples affected by the immigration laws. That these laws are not more drastic and hard-boiled is due to the patience, tact and ability of Sabath. He is the ranking Democrat on the Immigration Committee and if ever the Democrats come back into power he will be chairman of the committee.

Because of his long service on this committee and his devotion to duty, Democratic leaders went to him recently and offered to give him other and more ornamental committee assignments, but Sabath said "no"; he preferred to remain where he could be of service.

Sabath stands in the House of Representatives always a living reminder to the "hundred percent" Americans and the other so-called pro-Nordics of the great good immigration has conferred upon America. Away from Congress he is demonstrating that Jews can be successful farmers. Out in California he has a 1,200 acre farm, which in addition to being a hobby, is a source of real revenue.

REPRESENTATIVE ISAAC BACHARACH of Atlantic City is one of the real leaders of the House. A conservative Republican and a skilled politician and parliamentarian, Bacharach is recognized as one of the group which dominates the affairs of the House. When Mr. Longworth was a candidate for majority leader two years ago it was Bacharach who managed his campaign.

Bacharach is a member of the House Ways and Means Committee, the House Committee on Committees, the House Steering Committee and likewise the "inner circle." He seldom makes speeches, but few are in closer touch with national legislation and its processes than he. Back home he and his family have helped dominate political affairs of Atlantic City for years.

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REPRESENTATIVE NATHAN D. PERLMAN of New York City is the first Jew to become a member of the House Judiciary Committee, one of the most sought after assignments in the House. As a member of the Judiciary Committee he is responsible for the enactment in the last Congress of the federal probation law, whereby federal judges are permitted to give first offenders another chance instead of sending them off to penal institutions to become associates of hardened criminals. Heretofore federal judges had no option; now they can employ the milk of human kindness and instead of sending the unfortunate first offenders to jail when circumstances warrant it, they are permitted to free the prisoner on his parole and his promise to walk the straight and narrow path thereafter.



Sol Bloom

Adolph Sabath

He took an active part in the child labor fight. He is responsible for the arbitration bill which gives businessmen with litigation pending in federal courts, the opportunity to adjust their differences, and he is fighting for modifications of the immigration act. A native of New York city, Perlman was graduated from the City College of New York and later New York Univer-

sity. He was a member of the General Assembly at Albany and later a special deputy state attorney general before coming to Washington.

* * *

FEW men in Congress enjoy greater personal popularity than Representative Sol Bloom. He radiates personality. Few, incidentally, have had a more picturesque career. Before he was 21 years of age he was building a



Emanuel Celler Samuel Dickstein
theater in San Francisco. When he was 21—a mere boy—he went to Chicago to conceive and construct the Midway Plaisance of the World's Columbian Exposition of 1893.

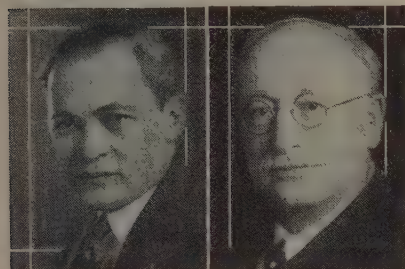
Since 1903 he has lived in New York where he has engaged in big scale real estate operations, especially theatrical properties, having constructed several of the most famous theaters on Broadway. Right now he is co-operating with the Rev. Dr. Abram Simon and other far-seeing Washington Jews in launching a nation-wide movement to build in Washington a great national synagogue, symbolic of the religious ideals of the American Jews, to take its place with the many great national houses of worship and cathedrals which practically every Christian denomination, including the Catholics, is building in Washington.

Bloom defeated a Republican whom most folks thought had a life lease on his job. The Republican cried fraud, and although he had no grounds upon which to stand, he forced the most bitter, partisan election contest ever staged in the House. Bloom scored a great personal triumph and since then his place in the House has been fixed.

* * *

REPRESENTATIVE SAMUEL DICKSTEIN of New York got his first practical political training as a member of the New York city board of aldermen. Later he served at Albany and at one time he was a deputy attorney general. At Albany he fathered the Kosher law which forced so-called Kosher dealers to sell food-

stuffs which actually were Kosher and in Kosher surroundings. The law was attacked as unconstitutional and bitterly fought, but it was passed and it helped restore Kosher to its time honored meaning. Since then the United States Supreme Court has held the law to be constitutional. Dickstein now is urging a similar law for the District of Columbia and another for the nation at large, both intended to



Meyer Jacobstein Victor Berger

prevent fraud and misrepresentation in the sale of so-called Kosher food-stuffs. He is a member of the House Immigration committee and is championing a bill, which may become a law at this Congress, giving a legal status to the hundreds of thousands of immigrants who entered the United States by other than the duly accepted and legally approved methods. Many of these immigrants have become fixtures in their communities. They have become heads of families and are generally accepted as citizens in good standing. Dickstein's proposed measure will give them full citizenship and a place in the sun.

* * *

REPRESENTATIVE MEYER JACOBSTEIN, Democrat of Rochester, is another example of personal popularity. President Coolidge swept upstate New York like a whirlwind but Jacobstein was not disturbed. His following knew no party lines. A student of social problems, he has a nation-wide reputation because he knows what constitutes the proper relationship between employer and employees. In Congress he is fathering social welfare legislation scheduled to attract national attention. Before the war Jacobstein was a professor of economics at the University of North Dakota. During the war he was director of war emergency courses in employment management at the University of Rochester under the auspices of the War Industrial Board and served as government mediator in the clothing industry. He was labor manager for the Stein-Bloch Company when elected to Congress.

REPRESENTATIVE EMANUEL CELLER, Democrat of Brooklyn, is serving his second term. He is a lawyer and active student of legislative affairs in the House.

Representative Victor Berger of Milwaukee has the distinction of being the only honest-to-goodness Socialist in the House. But his theories of government are not offensive to his colleagues, or at least he does not burden them with Socialist oratory, nor is he constantly waving a red flag. His colleagues have great respect for his mental attainments, even though they do not accept his views.

Representative Benjamin Golder, Republican, of Philadelphia, was a member of the legislature at Harrisburg and an active one, too, before coming to Washington. When war was declared Golder got a leave of absence and served as an aviation lieutenant in the navy. After the war he went back to Harrisburg and became the head of the veterans "bloc," championing beneficial legislation for veterans. The day Congress convened his office literally was filled with huge baskets of flowers sent by Pennsylvania friends. Few newcomers have ever had a finer tribute paid to them



Benj. M. Golder

than that received by Golder. He has been assigned to membership on the House Immigration Committee. Golder is but 32 years old and because of his great personal popularity in Philadelphia it is believed he is assured of a place in Congress for years to come.

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THE chronicler of these observations has been a member of the Washington corps of correspondents for ten years. He has seen Congressmen and others of the great and the near great come and go. It is his opinion that the Jews in the Congress strike a fair average for any nine men, picked at random, from the House of Representatives. They are all high-grade men; all good Jews, all workers and all sincere in their efforts to promote the best interests of the country. Indi-

vidually and collectively American Jews may well be proud of them.

And as for the "Gentlewoman"—Mrs. Kahn, God Bless Her, she has her feet on solid ground. She knows Washington, socially and politically, and she will not be lost in the shuffle.

America

By Rabbi Abba Hillel Silver

To me America is definitely more than an aggregate of 110,000,000 people; to me America is all that the submerged races of the world wish to be and cannot; to me America is the concrete realization of what the ages have hoped for and labored for.

It is a definition. It is a creed. It is a challenge. God built him a continent of glory and filled it with treasures untold. He carpeted it with soft rolling prairies and columned it with thundering mountains. He studded it with sweet flowing fountains and traced it with long winding streams. He planted it with deep shadowed forests and filled them with song.

Then he called unto a thousand people and summoned the bravest among them. They came from the ends of the earth, each bearing a gift and a hope.

The glow of adventure was in their eyes, and in their hearts the glory of hope. And out of the bounty of earth and the labor of men, out of the longing of hearts and the prayer of souls, out of the memory of ages and the hopes of the world, God fashioned a nation in love, blessed it with a purpose sublime—and called it America!

Lincoln—Simon Wolf

THE late Simon Wolf of Washington knew Lincoln. One midnight he called on the President to intercede for a Jewish deserter sentenced to die.

"The execution was fixed for the following day," said Mr. Wolf, relating the incident many years later. Mr. Lincoln listened patiently to the pleadings, but stood firm.

"At last I pleaded with him on lines which I knew he could not resist. The President turned in his chair and rang a bell. The Secretary answered the call and he ordered a stay of execution.

"The young soldier subsequently led the forlorn hope at the battle of Cold Harbor, and fell in his tracks with the flag of his country wrapped around him, and a monument to his memory has been erected. When I subsequently told the President of the tragic end of the boy he had so nobly pardoned, he was affected to tears."

News from the Lodges



B'nai B'rith in Its New Role

SPEAKING before the B'nai B'rith Tri-State Council of Nebraska, Iowa and North Dakota, Henry Monsky of Omaha, member of the Executive Committee of the Constitution Grand Lodge said:

"The B'nai B'rith no longer straddles on Jewish questions with a policy of neutrality. It is now militant in its aim to alleviate suffering, as in the work with the immigrants in Mexico. The B'nai B'rith is also taking a hand in the economic development of Palestine, since Palestine no longer is a political question but an economic one. The B'nai B'rith is stressing cultural work to keep Jews Jews, as in the four colleges where the B'nai B'rith has established Hillel Foundations."

* * *

B'nai B'rith on the Air

OMAHA LODGE No. 354 broadcast a B'nai B'rith program through station WOAW on January 19. Speakers were Harry Lapidus, Henry Monsky and Samuel J. Leon.

Previously Edar Lodge No. 211 of San Antonio had broadcast a concert of Jewish music and an address on Synagogal music and Jewish composers by Rabbi A. Bengis.

Opposes Military Training

ALFRD BENESCH, member of the Cleveland Board of Education, and B'nai B'rith leader, won his right to abolish military training in the Cleveland high schools. The vote in the Board was 6 to 1 in favor of Benesch's resolution.

* * *

The Pride of the Jew

THE tendency among some Jews to apologize at the slightest expression of anti-Semitism was decried by Rabbi Harry J. August in an address before the Kansas City lodge recently.

"We have nothing to feel ashamed of or to apologize for," he said.

* * *

Versatile B'nai B'rith

PORTLAND Lodge No. 65 of Portland, Ore., has a club-house and conducts various recreational enterprises. It sponsors an athletic club, a basket ball team, hand-ball and dramatic productions. Last year it presented "Welcome Stranger." This year it will give even a more ambitious production—either Parker's "D'Israeli" or "R. U. R."

* * *

Tribute

LESTER J. LEIGHT, age 20, former president of the Junior B'nai B'rith of Denver and one of the most promising young men of the Jewish community of that city, has passed away.

He was an outstanding figure in the philanthropic and social life of the younger generation in Denver.

* * *

B'nai B'rith in the Movies

CAMP COVENANT, a boy's camp, which is one of the many activities of the B'nai B'rith of Chicago, has been filmed and the pictures will be shown in the Ascher Bros. theaters.

The 500 boys gained an average of seven and a half pounds during their stay in the camp.

* * *

Judge George Samuels

CALIFORNIA Jewry mourns the death of Judge George Samuels, a Past Grand President of B'nai B'rith. The Bulletin of the San Francisco Lodge describes his exalted character in these words: "With a Jewishness that was imbedded deep in his inmost consciousness, he stood always as representative of the finest things in Jewish life and precept. Though English by birth he was an American in the truest sense of the term. Constantly

impelled by the most exalted conception of American institutions, his American ideals were those which found expression in burning words and deeds of service."

* * *

A Union of Lodges

THE lodges of Omaha and Lincoln, Nebraska, of Sioux City, Council Bluffs and Des Moines, Iowa, and of Sioux Falls, South Dakota, have organized a B'nai B'rith Tri-State Council.

The purpose of this organization is "to extend by co-operation among these lodges the cultural, spiritual and educational work of the Order and by combined effort to make more effective the program which the Constitution Grand Lodge has supplied."

* * *

The Fruits of B'nai B'rith

"FIFTY-SEVEN years have passed since the doors were opened for the reception of dependent orphans," writes Adolph Freund, newly elected president of the Jewish Orphan Home at Cleveland, which is conducted by District Grand Lodges Nos. 2 and 6.

"Thousands have had parental care and have left the Home adequately equipped to secure for themselves a prosperous and honorable livelihood. Merchants, bankers, lawyers, rabbis, artists, mechanics, musicians, teachers, inventors, etc., have had their education, support and encouragement in our Home. Hundreds and hundreds of good and true Jewish housewives, blessed mothers, and now many grandmothers, emanated from the institution."

"Among the 400 orphans now in our charge, only three are children of fathers who are or have been members of our Order B'nai B'rith. This exemplifies in part the spirit of our Order — Protect the Widows and Orphans."

* * *

Aleph Zadek Aleph

THE Minot, N. D. chapter of Aleph Zadek Aleph, a Jewish fraternity sponsored by B'nai B'rith, has issued a monthly bulletin, The Dakota Aleph.

It dedicates the bulletin with these inspiring words: "To those young men who, strong in their pride of race and heeding the call for service and help for Judaism, have taken upon themselves the burden of service and have bound themselves by irrevocable vows of fraternity . . . we respectfully dedicate this bulletin."

A European Interpretation of B'nai B'rith

WE HAVE before us the presidential address of Dr. Samuel Daiches, President of the First Lodge of England of B'nai B'rith. We search it for something of which it may be said, "This is European," for interpretations influenced by life and culture differing from ours.

But, lo, the heart-beats of the English Jew are also the heart-beats of the American Jew; his voice and ours are one voice proclaiming the same ideals.

"Benevolence, brotherly love and harmony are the unshakable pillars upon which the foundation of the Order of B'nai B'rith rests," says Dr. Daiches. "In simpler words, the aim of the order is the cultivation of Jewish idealism. When a stranger comes into our tent he finds that it is illumined by the ideals of faith, justice, righteousness and peace, charitableness, helpfulness, co-operation and truth.

"The unity of God, the unity of Israel and the unifying force of our great traditions lead us to the perception of the ideal of the brotherhood of man and to the desire of endeavoring to carry this ideal into practice."

B'NAI B'RITH thus is seen to be a trumpet gathering the voice of Jewry to make its ideal of brotherhood heard in the world.

"The order of B'nai B'rith is a great Jewish club on the escutcheon of which is written in large letters: 'Guard the Jewish honor,'" Dr. Daiches continues. "The Order bids us remember that the Jew is the Son of the Covenant. The spring of beneficent human activity is a noble mind. And the task of the Order is to cultivate a noble Jewish mentality.

A BEN B'RITH approaches problems of all kinds from a different angle. He renders the help of a brother. With him there is no condescension and no aloofness. Every action for his people is animated by the thought: 'For we are brethren.'

"The Order is a clearing house for Jewish problems and ideas. Nothing is too great, nothing is too small for us . . . The most important thing about a lodge is that we have in it a body of men ready for emergencies, prepared to render material and spiritual help whenever it is required, and always anxious for the honor of the Jewish name. A lodge is a

center of elevating Jewish brotherhood. Only he who feels the responsibility of being a Jew shall enter the Order. Only those Jews who desire the continuity of pure Jewish life in every sense of the term, not only in the homes of other Jews but also in their own homes, can become members of the Order. The covenant of Abraham was for him and for his descendants, and the tent of Abraham was the home of Sarah. The Order is a bar against assimilation."

* * *

The Manchester Lodge

THE B'nai B'rith lodge is "a power-station generating Jewish energy," says Dr. Daiches.

How its energies are made to flow in many directions and to increase is seen in the annual report of President S. Abouhab of the Dr. Moses Gaster Lodge, No. 720, of Manchester, England.

During 1925 it was instrumental in founding a new lodge in Liverpool and was represented at the installation of a new lodge in Edinburgh, Scotland.

It collected \$1,000 for the relief of Jews in Damascus after the bombardment.

It inaugurated a plan to co-ordinate the Jewish charities of Manchester.

It contributed money and clothing to Dr. Belkind's orphanage in Palestine.

It collected a sum for the relief of a needy Jewish student whose case was brought before the lodge and it rejoiced to hear later that he had passed his examinations with honors.

It honored a great Jew, Dr. Chaim Weitzmann, by electing him an honorary life member; it presented to the Hebrew University in Jerusalem an address in Hebrew inscribed on vellum; it made its usual contributions to local charities.



I. O. B. B. Lodge in Berlin



IN the Manchester report there is an interesting side-light reflecting the universality of B'nai B'rith. It relates to visiting brothers whom the lodge entertained during the past year.

These were:

A brother from the lodge in Smyrna, Syria.

A brother from the lodge in Bucharest, Roumania.

A brother from the lodge in Berlin, Germany.

* * *

The Lodges in Austria

THE intellectual interests of the brothers of the Austrian lodges may be judged by the topics of lectures delivered semi-monthly before the lodge in Austria:

"Jewish Music."

"The Essence of Philosophy."

"The Movement of Pan-Europeanism."

"The Living Hebrew."

"Determining Sex."

"Saga, Fable and Fairy Tale."

* * *

The Lodge in Zurich, Switzerland

AUGUSTIN KELLER lodge of Zurich, Switzerland last year conducted a vacation camp for 100 boys and girls.

This lodge went on record in favor of maintaining secrecy only in personal and internal affairs of the lodge.

Hannah's Children

By Yossef Gaer

© 1925 B'nai B'rith Magazine

Illustrated by Manuel Rosenberg

SYNOPSIS

MOYSHELE, the thirteen-year old son of Hannah, a poor widow of Yanovke, has entered a new school, which differs from the traditional cheder he had heretofore attended. Hannah complains bitterly to her daughter Elka, who is visiting her, that her children are drifting away, and expresses her dissatisfaction at the change Moyshele has made. She fears that the new school does not foster sufficiently the religious feelings of the pupils,—encouraging them to drift away from strict adherence to Judaism.

Left alone, Hannah relaxed on the sofa and soon fell asleep. The Sabbath was meant for peace and rest, and, according to Hannah, anyone who failed to take a nap after the noon meal was profaning the Lord's Day. She herself had not missed a nap on the Sabbath in years. And it had become so habitual that as soon as she lay down she fell asleep. But this day strange dreams disturbed her and she suddenly awoke with a restless heart.

Hannah knew that dreams of disaster signify good luck, and she tried to interpret her dreams to mean good news. Taking the letter out of her bosom she looked carefully at the writing. Without her glasses it seemed only a blur of racing letters. As she turned the envelope over and over, it suddenly occurred to her that only a few weeks previous the same envelope had been touched by Yitzik's hand; his eyes had been fixed upon it as he wrote. This was a sudden glad revelation! For in spite of all the facts Hannah had heard to the contrary, she always thought of America as a myth, an imaginary place—like the places in the books Moyshele told her about. To her, America was a land beyond the wide oceans divided by a wall that stretched from Heaven to Earth. And the great wall that divided the real world from the mythical land was decorated with beautiful promises which lure children away from their parents—lure them away never to return. And it was as a revelation that the land must be real and she might yet see her children again.

Pressing the letter to her bosom as if she were embracing the writer, Han-

nah left the sofa and from a drawer in the wall-pantry, drew out a number of pictures.

In her memory the Mother retained vivid pictures of her children as they looked on the day of their departure. These pictures had obliterated all previous impressions and refused to admit new ones. Many photos had arrived from her children during the years of their absence. In the pictures sent to her, Hannah had traced the resemblance to those mental pictures with which she refused to part. And as the years passed the resemblance grew fainter. Still Hannah rejoiced in their coming. She did not regard them as likenesses of her own children, but, vaguely and hazily, she looked on them as on friends of her children—kind strangers who had come to give her personal regards of her own blood and bone.

But now came another realization: that the letter she held was not written by the gay youth of nineteen who left her, but by a care-worn man with greying hair. She picked out his last family picture. There was a woman sitting on a chair; a boy of about thirteen by her side; two little girls seated on a stool at her feet; and behind her—stood Yitzik. When the picture had first arrived Hannah had admired it. How neat the children were! How well dressed! But now the mother saw only the deep wrinkles on the face of her son. "No," she sighed, "those wrinkles do not come from great pleasures."

She turned to the pictures of the other children. And with each one the revelation was renewed. Slowly the



"No, those wrinkles do not come from great pleasures"

old images in her mind faded. The youths were replaced by grave men; and the bright young girl gave place to a sedate woman whose face was shadowed by a mother's cares.

For the first time since her children had left her Hannah felt them near. They seemed to speak to her and to complain. "A Golden Land," she murmured bitterly as she walked over to the window to see the pictures in a better light. "A Golden Land and a man of thirty-five is as grey as his mother!"

As she stood near the window the warmth of her breath formed a spot on the frost covered window pane, like an oil stain on white linen. The spot became larger and larger, and finally a small hole appeared in the center of the growing circle. As the hole widened it permitted Hannah's eyes to look into the yard. Far towards the back she saw a group of odd-sized houses, their heads covered with white prayer-shawls, and they appeared to her as if indulging in the Eighteen Silent Prayers. Here and there she could see the skeleton of a tree. A lone crow flew out from a neighbor's barn and disappeared. Suddenly it seemed to her that the houses with their snow-covered roofs had changed into tomb-stones covered with snow.

Hannah put away the pictures, resumed her seat by the stove, and began to read the "Entreaties to God" by Soroh Bas Tovin. But her thoughts were not with the prayers. The letter in her bosom was like a snake coiled around her heart. Her anxiety for the evening, when she would be able to open and read the letter, be-

came entangled with a great inexplicable fear. At the end of innumerable speculations she concluded that the letter brought sad tidings. Never before had a letter from her children excited such thoughts, and this was proof to her that the letter brought bad news. Her mind actively imagined the most impossible calamities. She tried to discover mystical and symbolical meaning in the long silence of her daughter; the crow flying out of the barn; the sudden thought of a graveyard when she looked at the houses.

The shadows in the room became dense—and the silence as heavy as Hannah's thoughts. Far away a faint light appeared in a window. But Hannah did not stir. She feared the moment when the sad news would be read. But at last she braved herself and began the prayer of the departing Sabbath—"God of Avrohom, Yitzchok and Yakov! The good Sabbath departs, and the good week comes to take its place—"

"Why do you sit in the dark, mother?" Gitele asked in surprise.

"There was a light in the Rov's window half an hour ago," Moyshele informed. "Now let us see the letter."

Gitele quickly lit the lamp and the three grouped themselves around it. Hannah opened the letter with trembling hands.

"Dear Mother, Live Well:—

"First I come to tell you that I and my family are well and that all of us here are well. The other children write to you yourselves. You complain that we don't write often enough, but if you knew how busy we are and what slaves we are to our work, you would forgive us. Otherwise there is no news.

"With love and regards from all of us to you all.

"Your loving son,
Yitzik."

"But why do you cry, mother?" asked Gitele as she noticed the tears escaping from the corner of her mother's eyes.

"Eh—child, some day when you will be a mother you will understand."

She turned from her children and began the Prayer of the Arrival of the New Week. The tears choked her, but she swallowed them and sang:

"And He giveth thee from the dew of his skies, and the fat of His land—"

SHOPPING

Chapter 9

Purim had already passed, and Passover was drawing near. The frost had relaxed and the snow was rapidly melting. During the day the water dripped from the roofs, and the mouldy mud



Reb Shloyme's dry-goods store was the pride of Yanovke.

walls of the cottages exhaled must and dampness. Towards night the edges of the roofs became fringed with yellow icicles; and the mud in the streets covered with a film of thin ice. There was little hope that the mud would dry before Passover, and the inhabitants of Yanovke were not as eager as usual to have their new clothes ready for the holiday.

"Perhaps we should leave it go until after Passover?" Gitele asked her mother as they prepared to go shopping.

"No, Gitele, we will go now. Besides I may find some nice remnant for a suit for Moyshele. He will need a new suit for his Bar-Mitzwah."

"But his Bar-Mitzwah is after Shvues, and he will not wear a new suit on Passover if it is muddy. As for myself, I don't need the dress so very badly. Besides, where can you get a dressmaker to finish it before the holidays? They are so busy now you will have to search for one with candles."

"But you haven't a decent dress to put on. And Reb Leib-Yitzik from Lipcove may be in town for the last days of Passover."

Gitele was surprised at her mother's reply. "What if he does come?" she asked—but suddenly blushed.

"No, daughter, I have promised nothing. I only told them that I think

my girl entirely too young. But of course if he comes in with his son for a glass of tea, we can't drive them out."

"Then let us go before it gets late. What are you wearing? Those old galoshes are useless. Why don't you take the new ones?"

"I thought you want them. These are good enough."

"No, I'm not going to wear them. I'll wear Moyshele's high boots. I want to save the lustre on the new galoshes for the time when the mud dries a little."

"And where shall we go first?"

"I thought you said you like to deal at Shloyme's. Let's go there anyway. If he asks too much we will try some other store."

Reb Shloyme's dry-goods store was the pride of Yanovke. "Even in Paris one can find no equal," the people of Yanovke boasted. And though Shmarye Goy assured them that in Paris there were stores so big that one could drive into them with a wagon and eight horses, Rachmiel Letz consoled them that even if there were larger stores in Paris, there surely were many storekeepers there who would gladly change places with Reb Shloyme. Of course, New York—that's different.

(To Be Continued)

In the Public Eye



Maxa Nordau

AMERICA is soon to hear Maxa Nordau, the daughter of Max Nordau. In her lecture tour of America she will reveal intimate glimpses of the genius who was her father. Her lectures include such a range of subjects as "The Feminist Movement in the Various Countries of Europe" and "Modern Tendencies in Art and Literature."

Miss Nordau is described as "vivacious, sardonic." Her work as a painter has received the highest praise, as, for instance, that of the art critic of *Le Temps*: "The portrait of 'A Lady in Black' which Maxa Nordau has made into so vibrant a bit of work, and which is full of so felicitous a harmony of various shades of black, is the finest contribution to the field of many seasons."

Jules Mastbaum

INTRODUCING Jules E. Mastbaum of Philadelphia, who has given to his home town a gift unlike any hitherto known in America.

Mr. Mastbaum is a connoisseur of art. Especially he is an admirer of Rodin, the French sculptor. Paris had many examples of the work of the sculptor. Mr. Mastbaum determined Philadelphia must have some of them.

The cost? It didn't matter. Mr. Mastbaum was thinking of making a gift to his city and he would not permit cost to stand in the way of a gift worthy of Philadelphia.

He obtained ninety-eight pieces of the

work of Rodin. They are to be shown to the nation at the Sesqui-Centennial Exposition in Philadelphia this year.

"This is just another illustration of the public spirit of Mr. Mastbaum," said Mayor Kendrick of Philadelphia. "He is not only interested in making Philadelphia a center of art but also in all things that pertain to the civic betterment and beautification of the city of his birth."



Jules Mastbaum

And, besides, he is a good Jew. As the head of the building fund campaign of the Federation of Jewish Charities of Philadelphia, he has made an enviable record.

Bialik

CHAIM NACHMAN BIALIK, the Hebrew poet laureate, is in America for the purpose of appealing to American Jews on behalf of Palestine development.

He is esteemed as one of the greatest literary figures of twentieth century Jewry. This is his first visit to America.

His work has been translated into all the languages of the civilized world; criticism ranks him as one of the outstanding figures in the literature of our time, according to the editor of *The New Palestine*.

He is described as "a dreamer and contemplative man" who is also "a resolute and practical person . . . a man of affairs, and a leader of men."

Bialik was given a great reception upon his arrival in New York, for his writings have a great vogue among the plain people of Jewry.

He was accompanied to America by Dr. Schmarya Levin who is well-known to American Zionists.



Chaim Nachman Bialik

Sigmund Romberg

FOURTEEN years ago Sigmund Romberg arrived in America from Budapest, Hungary, unknown to fame. He is now one of the foremost American composers.

From his pen have flowed fourteen musical productions among them, "Her Soldier Boy," "Maytime," "Blossom-Time," "The Student Prince," and "Louis the Fourteenth." Several of these have run in New York theaters concurrently.

"The Student Prince" now is in its second year in New York. "Louis the Fourteenth" played ten months and "The Princess Flavia" is now having a long run.



Sigmund Romberg

Romberg's hobby is to collect old scores and he possesses manuscripts of compositions from 150 to 200 years old.

The photo shows him with some of the 2,000 scores he has collected.

From London to Locarno

(Continued from Page 151)

to pay the congregational dues, as before, to the State Federation. (3) According to the Constitution the synagogal congregations are autonomous in the administration of their affairs. Interference by the State must not go beyond the measure provided for the evangelical and the catholic church-community.

For the internal work of the Federation the most important points of the program are the following: (1) Support of the weaker congregations with the purpose that the religious institutions be preserved, the existence of the cult officials secured and the religious education of youth be maintained. (2) Foundation and maintenance of united scientific institutions for Jewish research and the training of teachers, cantors and rabbis. For these purposes a yearly budget of one and one half million marks is required, the larger part of which sum is to be raised by contributions of the congregations, the smaller by allowances from the Reich and the State government. Of special importance are two other resolutions. The "State Federation" thereby shall be entitled to draw up uniform principles for the internal organization of its federated congregations and, furthermore, pave the way and strive for a union with the analogous federations of the other countries of Germany into one large organization of all German Jews. For many thinking people these two are amongst the most valuable resolutions of the session. The first resolution will transplant the democratic principle which, in the State Federation, has reached an almost perfect development, to the individual congregations, where it is now sadly lacking; the second will create indeed the real Jewish unity within the boundaries of Germany, which is so indispensable for the self-defence and the spiritual development of this collective community.

* * *

The same House in which the "Jews' Parliament" had held its session from the 21st until the 23rd of June, namely the Preussische Landtag (Prussian House of Representatives), held, on the 13th of October a memorial service for one of its members, the recently deceased Representative Professor Dr. Hugo Preuss, the first Minister of the Interior of the German Republic and the creator of its Constitution. After Albert Ballin, who could not survive the

misery of Germany, and Walter Rathenau, who was torn from his country by murder, now came the loss of the third Jewish politician of high rank, all of whom the new Germany lost far too soon. The best characterization of this noble as well as gifted personality was given by the non-Jewish Berlin weekly, "Welt am Montag":

"The tragedy of this important man was his Judaism. As one-year-volunteer in the army he made such a brilliant record in his regiment that his superior officers desired to recommend him as Reserve Officer. But he was a Jew! 'Is it not possible for you to remedy this little drawback?' his captain once asked him. 'No,' said Preuss and thereby excluded himself from the deceptive good fortune of a lieutenant's existence.

"As lecturer at the University he overshadowed all his colleagues. He was the greatest authority on administrative law in Germany. But 'Ordinary Professor' at the University of Berlin he could never become. For discreet hints from his superiors, whether he would not be willing to accept baptism, he had only a disdainful shrug. This man, free-thinker though he was in matters of religion, was too proud to purchase Heine's famous 'entrance-ticket to European culture' with an act showing lack of principle.

"The Revolution did away, for a few weeks, with religious and racial prejudices. Preuss became Reichsminister of the Interior and created the Constitution, which in his draft, was even bolder and better than in its final form.

"In spite of his outstanding services to the German Republic, Preuss was never again taken into consideration upon formation of later cabinets. His own party did not even nominate this born parliamentary leader for the Reichstag. He himself had the feeling that his Judaism was considered too great a handicap in an open campaign.

"For only a few months was he granted the position due him. The German people who really have no abundance of politically minded men set aside one of the best of them, because he was—a Jew.

"Nevertheless—his name is inseparable from the history of Germany. He gave the Republic its foundation. His work lives after him."

* * *

Hugo Preuss was, during the last years of his life, Vice-president of the "Akademie für die Wissenschaft des Judentums" (Academy for the science of Judaism). A tragic fate willed it that this institute lost, six months earlier, its first President, August von Wassermann, a light of medical science. His name became world-famous through the great discovery that lives on as "Wassermann'sche Reaktion." He was the disciple and follower of Robert Koch. Humanity could still have expected many great achievements from him, had he not been taken from it far too early. August von Wassermann was not only an important man but also a proud and ardent Jew. It was his ambition, through intensive furtherance of Jewish research, to add to the aggrandizement of the Jewish name. One of his favorite ideas was that through the results of the research work done by the "Akademie," which he headed for three years, not only the narrow guild of the scientific world should be benefitted but also the broader circles of the Jewish community, and that these results should not only be made accessible to these circles in Germany but through Hebrew and English editions, in all the countries of the world. A token of his love for the entire Jewish community and of his universalism also manifesting itself in his warm interest in the University at Jerusalem!

¹This is the name of the easier and shorter military service granted to men of higher education. (Translator).

²Title of the University-professor having vote and seat in the "Academic Senate," the body that rules the university, in contradistinction to the "Extra-ordinary" or honorary professor. (Translator).

I. O. B. B. Lodge Ezra, in Galicia, owns and maintains a war orphan asylum in Bielitz. With the diminution of war orphans they propose to sell the estate to the Grand District Lodge No. 1 to be used as a national war orphan asylum for Poland. With the money received they intend to build a permanent home for the aged and arrange for the temporary care of the few war orphans that still require care.

News in Views



Photo by the Jewish Forward



Photo by Underwood & Underwood

The group of three are Joseph Baratz, Isaac Ben-Zuri and David Remez, labor delegates from Palestine who have just arrived in New York. They have come to interest American Jewish workmen in the Palestine development project. The labor group that they represent recently gained a majority in the National Jewish Assembly of Palestine.

Above left, are seen five fathers in Israel who have come to years of rest in the home for the aged in Warsaw, Palestine.



Photo by Underwood & Underwood

The young swimmer is Albert Schwartz, high school student of Chicago who holds the world's interscholastic record for 100 and 220 yards free style events.

The wailing wall in Jerusalem still bears witness to the grief of the orthodox weeping for the Temple and the ancient glories of Zion, while 'round about the work of the reviving Palestine proceeds with unabated zeal. The Hebrew inscriptions on the wall were put there by pilgrims.



Photo by the Jewish Forward

To the right is seen a group of our co-religionists in their synagogue at Bokhara in Central Asia. They speak a tongue that is of Persian origin and consider themselves descendents of the Ten Tribes.

The emblem is the official grave-mark selected by the War Department for Jewish soldiers buried in France. It is inscribed with these words: Here rests in honored glory an American soldier known but to God.

The busy street scene below—well, you'd never guess. It is Herzl Street, the leading thoroughfare of Tel Aviv, the new Jewish town in Palestine.



Photo by the Jewish Forward



Photo by the Jewish Forward

To the left: The chapel of a Samaritan synagog. The beliefs of the Samaritans and the Jews are fundamentally the same.

Below is pictured a scene in the synagog at Rovno, Poland. In the center of the group is the chazan and behind him stands the choir-leader. Each is 90 years old.

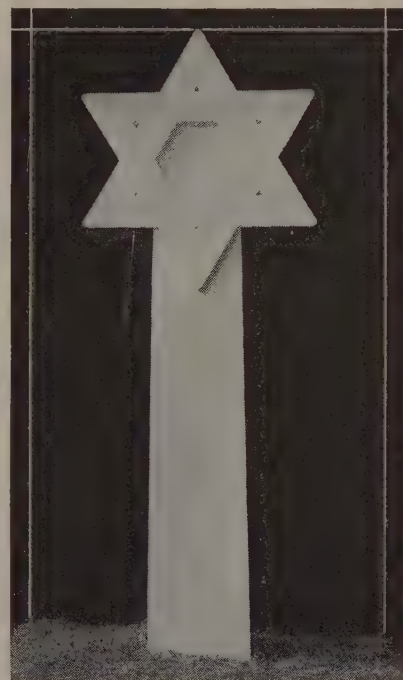


Photo by Underwood & Underwood



Photo by the Jewish Forward



Photo by the Jewish Forward



SHE KNEW THE WORST

A WOMAN with two little children occupied a seat on a crowded train in the neighborhood of Warsaw. A pompous Polish gentlemen sat across the aisle and was annoyed by the woman's noise and especially by her continually beating one of the children. At last he lost patience and said to her: "If you don't stop torturing that child, I shall make trouble for you."

"You should make trouble for me!" she exclaimed, "Here I am—cannot make a living for my family; my rent is due and I shall be evicted from my home; my only sister met with an accident; I went to borrow money and did not get it; I have not had a morsel of food all day long; the child swallowed my ticket; and you threaten to give me trouble!"

THE RABBI AND THE HORSE

A RABBI who had to visit a small town in Galicia engaged a drojka (cab). For hours they dragged along but the horse would not pull the wagon and all the time the Rabbi and the driver had to get out and help push. At last they arrived at their destination. The Rabbi, while paying the driver said: "Shlome, I came here because I have to deliver an address. You came here because this is your business, but what did the horse come along for? Please tell me."

UNANSWERABLE!

AMAN, when applied to for a donation for relief of the War Sufferers, claimed exemption because he said he had so many relatives that called for his help. His brother, however, who was more generous, explained to the committee that appealed to him that his brother was not taking care of his relatives either. The committee returned to their first prospect and said: "You claimed exemption because you are helping your relatives but your



We are now ready for suggestions for a permanent title for this page in its new character as a department of Jewish humor.

We ask the readers: "What shall the title for this page be?" The old gentleman with the ear trumpet at the top of the page, puts the question admirably.

The new name must reflect the Jewish character of this department.

For each of the best three suggestions of a name for this page, we will give three books to be chosen from a selected list of contemporary writers.

We invite contributions from every Ben B'rith to the end that this department may become a perennial fountain of the best of Jewish humor, old and new.

For each of the best five examples of Jewish humor submitted, the B'nai B'rith will award a Menorah pin each month.

Address Editor, B'NAI B'RITH MAGAZINE, Electric Building, Cincinnati.

brother told us that you do not help them."

"Well, dear friends, if I do not help my own kin, how do you expect me to help strangers," was his reply.

OBLIGING

A JEWISH lady on the elevated in New York City seemed to have the wrong train.

"Tell me when we get to 72nd Street," she said to the conductor.

"You are on the wrong side, Madam," said the conductor.

Whereupon she changed her seat.

THE SCHADCHEN'S JEST

A SCHADCHEN who lost patience with a very particular prospect at last said: "I have a lady in view who is perfect. She is rich, educated, comes from a good family, is a fine housekeeper and is good looking. There is

only one little difficulty. Once in ten years she loses her mind and then just for a few minutes and she is well again."

"Well, this seems to be reasonable, said the customer. "I am satisfied."

"You will have to wait until she gets the fit of insanity and then she will be satisfied also," said the Schadchen.

ISAAC ERTER'S ADVICE TO DOCTORS

ISAAC ERTER was a Galician Jew, a physician by profession and a Hebrew litterateur by avocation. An unsparing satirist he was least of all gentle with the pretensions of doctors, and there has come down to our time Erter's advice to physicians on how to succeed:

1. Powder your hair white, and place on the table of your study a human skull and some curious skeletons of the animal world. Those coming to you for medical advice will then say that your hair must surely have turned white through overwork in your profession.

2. Fill your library with large-sized books that are richly bound in red and gold. No matter whether you ever open and read them or not, people will always have a high opinion of your great acquirements and wisdom.

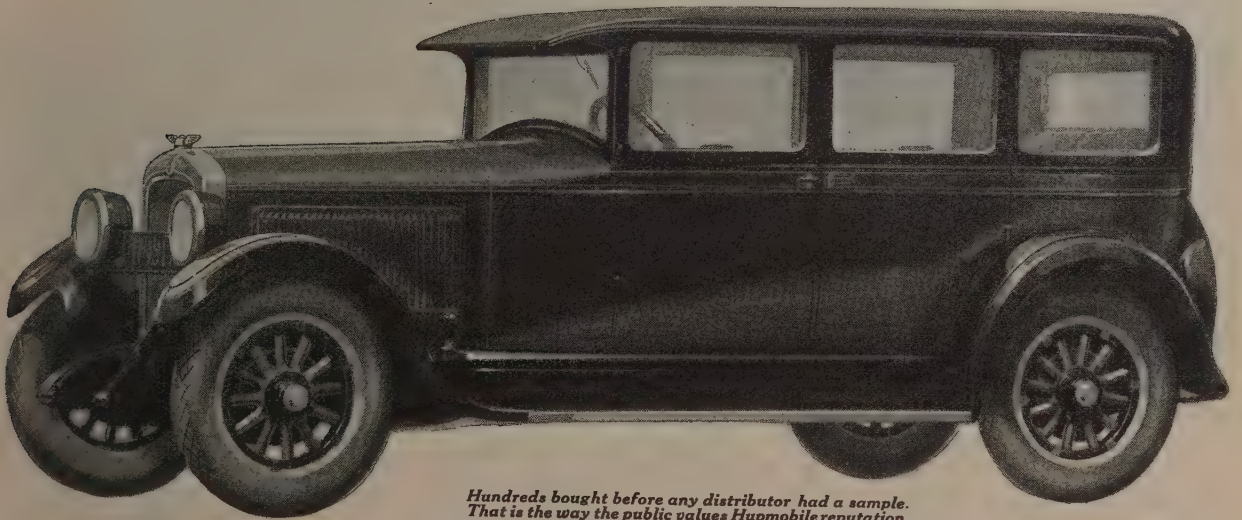
3. On leaving the sick room assume a grave face and say that the case is a very critical one. Should the patient die then you will have hinted at his death, but if, on the other hand, he gets well again, his relations and friends will naturally attribute his recovery to your extraordinary medical skill.

4. Have as little as possible to do with the poor. For, as they will only send for you in hopeless and desperate cases you will not gain any honor or reward by attending them. Let them wait outside your house, and those who pass will look with amazement at the crowd patiently waiting to obtain your services.

5. Consider every medical practitioner your natural enemy, and speak always of him with the utmost disparagement.



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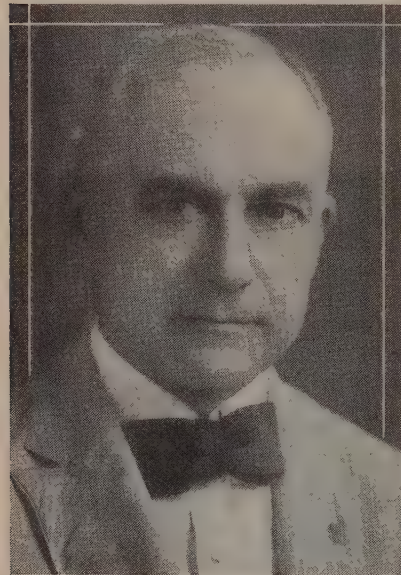
A B'nai B'rith Who is Sheriff of His County

“A JEWISH SHERIFF,” uttered in an air of surprise, is not an infrequent observation, when visitors call at the court house and jail in Mobile County, Alabama, and find Captain Leon Schwarz, a former president of District Grand Lodge No. 7, I. O. B. B., presiding there as the “high sheriff” in the second largest county of the state of Alabama.

Captain Schwarz admits that in common with every other American youth, he aspired to be president some day, but never thought of being a sheriff, and would not be one now if it had not been for a liquor conspiracy trial at Mobile, which involved the sheriff’s department as it existed there then. In the face of impeachment charges, the sheriff of Mobile County resigned, and then the law-abiding

Sheriff Schwarz has been in office now several months and the good citizenship of Mobile County continues to applaud the governor’s appointment, for the new sheriff has surrounded himself with a strong business-like force, and all laws are being enforced fearlessly and impartially.

Sheriff Schwarz is a native Alabamian, and has been prominent in the affairs of his state for years, but never held political office before. He was active in the National Guard of Alabama for a long period, and served in both the Spanish-American and the World War in the latter as a captain of infantry in France. The sheriff joined the B’nai B’rith as soon as he became of age, held every office in his local lodge, Beth Zur No. 84 of Mobile, went into the Grand Lodge and served as President of District No. 7, in 1912-13.



Captain Leon Schwarz

people rose up, “en masse,” as it were, and called on Governor William W. Brandon, he of “Alabama votes 24 for Oscar W. Underwood” fame, to give them “something different.”

“Will” Brandon, the son of a Methodist preacher, and Leon Schwarz, the son of a Jewish father, were boyhood friends and room mates in the classic university town of Tuscaloosa, Ala., some thirty years ago. And so, when the Mobile vacancy occurred, the Governor called his friend to the capitol and told him that he wanted him to take charge of the sheriff’s office at Mobile.

Communications

To the Editor:

One of my obsessions might interest Dr. Roback. It takes the form of an intense objection to the statement, whenever it appears in print, that the New England Puritans burned witches.

Your interesting contributor, Rabbi Leon Spitz, in the course of his article in the October number, “The Bible in American Literature,” makes this mistake. I am writing him, gently, in rebuke.

The New England Puritans hanged alleged witches and in one case pressed a man to death. But they never burned any.

In the interest of historical accuracy I am venturing to drop you a line to this effect. It is a popular error and I have written a great many letters to authors and editors in the attempt to correct it.

Also I notice that Rabbi Spitz quotes the motto on our coins “In God Is Our Trust.” If he has one bearing those words it is a numismatic curiosity of great price. I never saw one that carried the legend otherwise than “In God We Trust.”

I like the magazine.

JOHN E. PEMBER,
Boston, Mass.

To the Editor:

“I shall be only too glad to resume writing for the B. B. MAGAZINE as soon as I can do so.

JOEL BLAU.

To the Editor:

“I want to thank you for the copies of the B’NAI B’RITH NEWS and B’NAI B’RITH MAGAZINE which you were good enough to send to the Betty Adler Waterman Memorial Library. Your gift is greatly appreciated here. We plan to bind the volumes of the magazine and place it on our shelves for reference.”

BELLE JAFFE,
Executive Clerk,
The Jewish Community Office,
Davenport, Iowa.

To the Editor:

“We thank you for the B’NAI B’RITH MAGAZINE and hope it will continue to come. It has a place with our regular filed periodicals.

MRS. CORA UTZ,
Librarian,
Oakland City, Ind.

To The Editor:

I am interested in your magazine and always enjoy your articles. In fact I am always anxious to receive same and wish that it was published weekly instead of monthly. However we have to be thankful for small favors. It was three years ago that I joined the American Legion Post here in Monessen and worked right along with the Post and today I am the Adjutant of the Post.

In our neighboring town, Monogahella, Mr. David Harris, also a Jew, is the Commander of the Post. The reason of my writing to you at this time is to have you urge every Jewish man that has had service during the war to join the American Legion Post in his home town.

Yours truly,
JULIUS LABOW,
Monessen, Pa.

A Suggestion

BARON de HIRSCH LODGE No. 420, Butte, Mont., has found a way to secure a 100 per cent attendance at its meetings. A committee of eight captains has been appointed whose duty it will be to call on each member before every meeting and solicit his presence.



THE AMBASSADORS' CHOICE

Those who are selected to represent this country at the courts of the great capitals must in turn select the things which will be in keeping with the importance of their missions.

Ten prominent diplomats have recently chosen Packard cars as affording that distinction so necessary to their activities.

In England, a Packard Six has appeared at the Court of Saint James's; while in France, an Eight has stood, an object of beauty, at the gates of the Palais de l'Elysée.

In either Six or Eight is found the full measure of Packard beauty, Packard distinction and Packard dependability.

PACKARD

Ask The Man Who Owns One

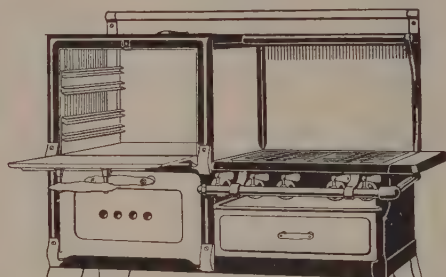
When writing to Advertisers, kindly mention the B'NAI B'RITH MAGAZINE.

DETROIT JEWEL RANGES

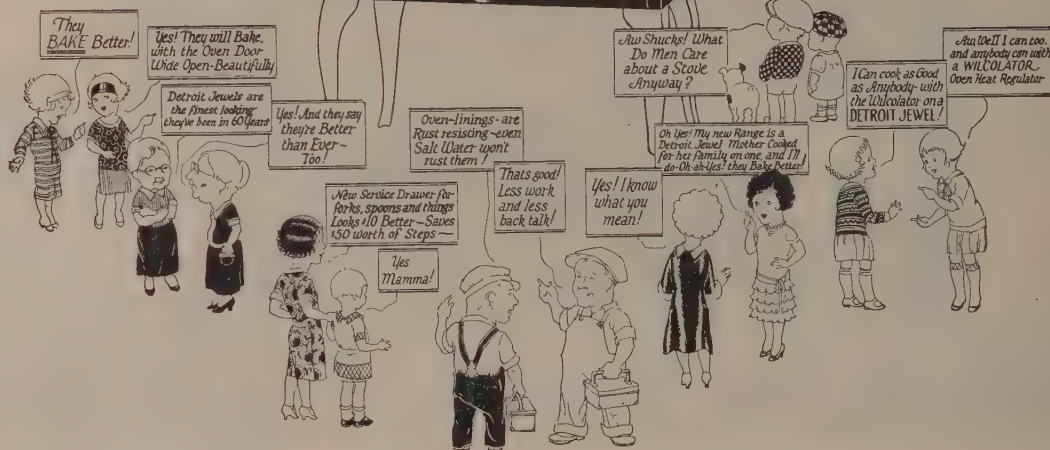
For 1926—"They Bake Better?"

REFINED, BEAUTIFIED, IMPROVED—PERFECTIONS OF
61 YEARS BUILT INTO THEM

There's a
Good Dealer
in
Your Town



Sold on
Easy Terms
by Dealers
Everywhere



White Enameled—Gleaming like snow in sunshine.

Grey—Smooth as a china plate—and as easy to clean.

Semi-White—Enamel and Ebonite—Made to last a long lifetime.

\$37⁵⁰ \$49⁵⁰ \$59 \$67⁵⁰ \$79 \$95 to \$150

Over 5 million DETROIT JEWELS are now in use in the homes of America today.
All of them pleasing the women that use them.

DETROIT STOVE WORKS

THE LARGEST STOVE AND FURNACE PLANT IN THE WORLD

Detroit

New York

Philadelphia

Chicago



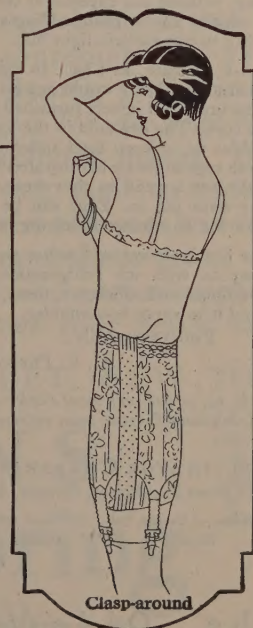
GOSSARD Corsets *in the Orient*

In the Orient, particularly in tropical climates, comfort in dress is essential. It is this characteristic as well as smartness and modishness which modern women everywhere insist upon that has made Gossard a favorite foundation garment in foreign lands.

In fact there is a world-wide call for Gossards: The bazaars of Bombay and Constantinople carry Gossards just as do the smart shops of France and Great Britain and our own country.

In Gossards will be found that combination of comfort and the perfect silhouette of present styles so desirable to all who would be well dressed. Ask your own corsetiere to show you the Gossard Combination—the Complete—the Girdle—the Front-lacing and the Clasp-around models.

There is in the Gossard line of beauty a model exactly designed to give you ideal service as a foundation garment for your correct gowning.



THE H. W. GOSSARD COMPANY

CHICAGO, ILLINOIS

New York

Dallas

San Francisco

Atlanta

London

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Sydney

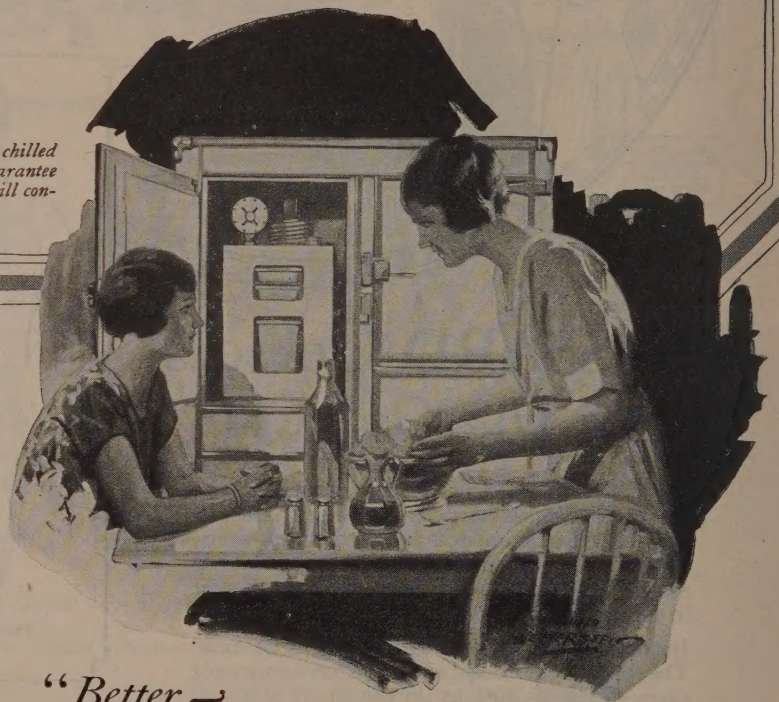
Buenos Aires

Makers of the Gossard Line of Beauty

When writing to Advertisers, kindly mention the B'NAI B'RITH MAGAZINE.

“Fresh vegetables as
crisp after a week
as when put in the
refrigerator.”*
(letter in full below)

**The fact that this refrigerator is chilled
by Kelvinator is in itself a guarantee
that this perfect refrigeration will continue
for years to come.*



“Better —
Always Better”

Manager, Kelvinator Dept.
Northern States Power Co.,
Minneapolis, Minn.

Dear Sir:

You installed in our ice box four years ago one of your “Kelvinators.” This has been on the job continuously without any interruptions during all of that time, without any expense in the way of repairs and without adding appreciably to our electric light bill.

I wish to state, as I have to many of my friends, that I would not go back to natural ice if it were furnished without cost. The dry cold in the ice box enables us to keep food indefinitely. Fresh vegetables are as crisp after being in the box a week as they were when they were put in. Eggs can be kept fresh for an almost indefinite period.

The box is always cold, never wet and slimy as with ice refrigeration. Its cleanliness and efficiency must commend it to every householder.

Yours very truly,

C. E. PURDY

*Write us, or ask your local dealer about
a Kelvinator for your own refrigerator*

KELVINATOR CORPORATION
2037 West Fort Street, Detroit, Mich.

Kelvinator of Canada, Ltd., 527 West Pitt Street
Windsor - Ontario

Kelvinator

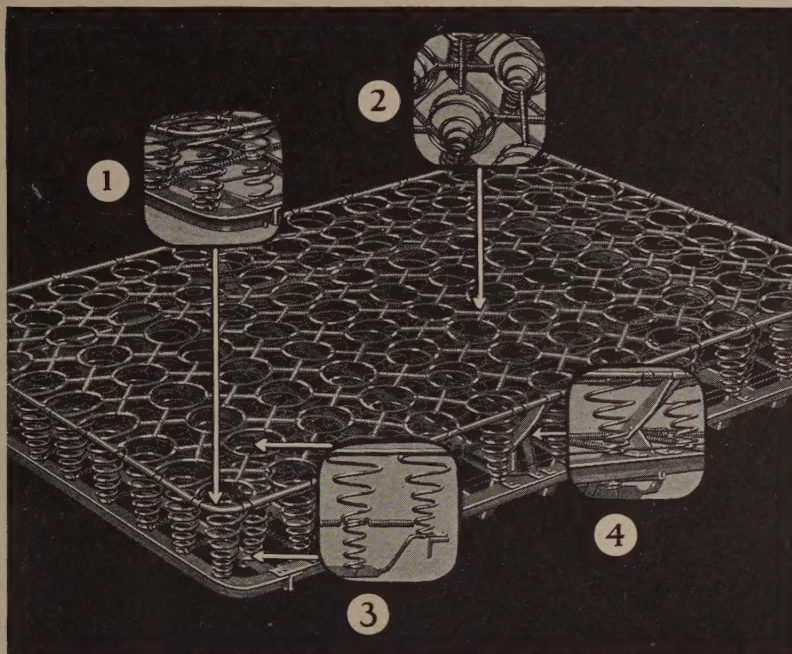
The Oldest Domestic Electric Refrigeration

When writing to Advertisers, kindly mention the B'NAI B'RITH MAGAZINE.

THE FAMOUS ACE BEDSPRING \$19.75*

1
Rounded frame
fits any style bed;
prevents tearing
bedclothes.

2
Only the ACE
uses 302 small
coils to tie main
spirals at top and
the center as well.



3
99 main spirals
are made 8 inches
deep to insure
greatest comfort.

4
Patented twin
stabilizers, an ex-
clusive Simmons
feature, prevent
sideways and
sagging.

Under-sleep causes more breakdowns than over-work

But, mind you, the hours you spend in bed no more determine the rest you get than the time you spend in the office measures the work you accomplish. It is the efficiency of your sleep that counts. That largely depends on your bedspring.

Every busy man requires the "rest cure" every night that *The Ace* insures. It is the only spring made having its deep main spirals spring-tied top and center. Not a stiff wire hinders their action. Silently and with-

out sagging, they adjust to your body's contour. Gnarled nerves relax. Muscles loosen their day-time tension. You rest as never before. And patented Simmons stabilizers allow no creaking sideways to disturb your repose.



Yielding spirals support the body in the natural restful position. The backbone is completely relaxed.

Any business man will appreciate its value. Quantity production has put *The Ace* price below inferior makes. Don't wait until an enforced rest cure costs you a hundred times more. Any merchant can supply you. See your dealer today.

THE SIMMONS COMPANY, 110 E. 42ND STREET, NEW YORK



Remember: One-third of
your life is spent in bed

SIMMONS *Ace* Bed Spring + Built for Sleep +

*NOTE: Prices
slightly higher in
the south and west
of the Missouri
River.



Adroit use of space adds interest to this unusual bathroom—adapting it to small apartments, bungalows and rebuilt houses where room for an extra bath may be very limited.

Only six feet by six, the plan provides for a full-size *Tarnia* tub of cream-white enamel, with a storage closet above, an *Idalia* lavatory of twice-fired vitreous china and a quiet *Saneto*. Facing the lavatory, a shal-

low dressing table, reflected in the cabinet mirror, is recessed into the wall below the window. Wainscot, floor and upper border are in faience tiles. The walls are covered with cretonne or paper, sized with shellac.

Crane plumbing and heating fixtures, valves and fittings are sold only by responsible contractors in a wide range of styles and prices. Write for full color bathroom booklet.

CRANE

Address all inquiries to Crane Co., Chicago

GENERAL OFFICES: CRANE BUILDING, 836 S. MICHIGAN AVENUE, CHICAGO

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